

Calvinist Contact

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Canadian election said to fit today's empire-building

Robert VanderVennen

TORONTO — Canadian voters' recent decision to join the American economic empire is part of a worldwide pattern of imperial realignment taking place today, says Joseph C. Harsch in *The Christian Science Monitor*. Today's empires are being built by economic alliance rather than by military might because nuclear weapons are so destructive that none of the major powers is willing to risk using them, says Harsch.

Canada has chosen to join a superpower economic alliance rather than maintain international economic

independence, which it could have chosen to do by promoting strong trade relations with several nations. Now Canada and the United States will bargain as one with the other great economic empires which are forming.

The greatest empire forming is that of Western Europe, whose Common Market will soon be strengthened, giving it the world's greatest economic power in all respects except for land area and oil. "The U.S. needs the added economic strength of Canada to meet a combined West European community at the economic bargaining table," says Harsch.

Eastern world rising

Another rising player at the economic bargaining table is Japan and associates. Japan already controls, through economic ties, as much of Asia's economy as it ever might have

See RISE — p. 2.

Thinkbit

They say politicians spend money like drunken sailors... but at least sailors spend their own money.

The Globe and Mail, Oct. 25, 1985

Seniors raise funds for "crisis pregnancy" home

Marian Van Til

AYLMER, Ont. — A group of elderly women who live at Heritage Place, a senior citizens home in Aylmer, are not sitting around ruminating about the past or worrying about their future. They put their faith to work in the here-and-now by recently helping to raise money for Rehoboth Home of Refuge and Support, a residence in nearby Springfield, Ont., for young women

with "crisis pregnancies."

Rehoboth opened in April of this year and at any one time houses four pregnant women. In addition, local Christian families open their homes as "shepherding homes" for more women. Thus far, Rehoboth has been home to seven (mostly young) women and has counselled a number of others through what were at first unwanted pregnancies.

Rehoboth relies on various interdenominational funding efforts to survive. It receives no government funding because its counsellors refuse to present abortion as a possible alternative for the pregnant women who seek their help.

That's where some of the seniors from Heritage Place came in. The Heritage residents held a craft and bake sale (a "bazaar") in November, with proceeds going to Rehoboth.

Tracy Kuipers, one of 10 Rehoboth board members, says the home maintains itself by means of such fund-raising efforts from eight local denominations and para-church groups.

The bazaar sponsored by Heritage Place was 10 months in the planning, says organizer Jean De Haan. That gave Heritage residents time to sew, knit, crochet, and make crafts. The Ladies' Auxiliary of Heritage Place (partially made up of the institution's board members) also put out a call for baked goods which was answered by the



At Christmas time and throughout the year may you be blessed with peace and contentment.

Michael Green warns Inter-Varsity about future

John Stanhope

MONTREAL — Inter-Varsity Christian Fellowship celebrated its 60th anniversary on Nov. 11-13 this year. For the occasion the student missionary society invited Rev. Michael Green of Vancouver to deliver the main speech.

Green, who is professor of New Testament theology and evangelism at Regent College in Western Canada, spoke at three Inter-Varsity sponsored meetings. One of his speeches included a

"friend's warning" to the 60-year-old society.

Speaking first to students at McGill University, Green spoke on the subject: Halfway Houses of Faith; a message on the false assumptions many students have about the Christian faith. It was followed by a call to put faith in Christ and a lively question and answer period which featured every question from: Where did God come from? to: How can we know whether Heaven is real?

The next day at an Inter-Varsity seminar held at St. Georges Anglican Church, Green spoke to about 100 faithful about the scriptural and practical aspects of evangelism for the church.

Preaching, home meetings, supper parties, open-air work, drama sketches, TV, radio, newspapers, faith-sharing teams, debates, visitation, practical help in times of need and contributions were all suggested as valid tools for reaching the lost.

Against respectability

Later that night, however, Green attended and spoke at an "alumni buffet dinner" atop the Olympic Stadium tower in east end Montreal. His subject that night was "Honouring God's faithfulness"; noting how God had blessed the 60-year-old organization. But, then, he scolded them.

See IVCF — p. 2.

Tillsonburg Christian Reformed Church, among others.

De Haan had suggested to some of Heritage Place's female residents that they spend some of their time doing something which would benefit not only themselves but others. Meeting once a month to make crafts which they would eventually sell to raise money for a good cause would fit the bill. Rehoboth Home was a local cause with which they were familiar and which definitely needed their help.

The women (14 of them) agreed. But they decided that getting together only once a month was not often enough to get any real work done. In the end, they met for about 2½ hours a week for many months, making baby blankets, teddy bears, slippers and various other items.

The bazaar was a huge success. The elderly women of Heritage Place were largely responsible for raising \$2,000 for the young women at Rehoboth Home.

Tracy Kuipers applauds those efforts. We can't just state our beliefs and let it go at that, she says. "It's one thing to say abortion is wrong," she says, "but you have to go a step farther." The Heritage Place bazaar represented such a step.

Anyone wishing more information about Rehoboth can write or call: Rehoboth Girls' Home of Refuge and Support, 32 Broadway St., Springfield, ON N0L 2J0; (519) 765-4207.



Fourteen-year-old clown Christa Buesink of Strathroy, Ont., hands a "Love Life" balloon to Melissa Kuipers, 5, of Aylmer. The festivities occurred at a bazaar to raise money for Rehoboth Girls' Home for Refuge and Support, Springfield, Ont.

In this issue:

Brian Walsh becomes North America's first professor of worldview studies p. 9
Casper Vanderiet tells of the triumph and decline of the Polish Reformation p. 10
Salvation in the canary coop: Bert encounters a bird p. 11

IVCF too respectable

... continued from page 1.

"We are becoming a middle-aged organization. We have become respectable," he said. "Do not become respectable. That is the fastest way to becoming the scribes and Pharisees.

"And you're being outclassed by (others) — all of

whom have tremendous weaknesses. But they got fire in their belly. And the fire has died down inside [IVCF]."

Noticing how his warnings may have seemed harsh or unwelcomed at this event, Green was quick to point out that his warnings were to be taken only as "a friend's

warnings," and that he does, indeed, celebrate God's faithfulness with Inter-Varsity.

Also criticized was Inter-Varsity's neglect of the "great issues like nuclear arms, like exploitation, like the dangers of wealth, like the structures of the first world that consistently exploit the primary producers

of the third world."

Quebec Inter-Varsity — a chapter of The Inter-Varsity Christian Fellowship of Canada — serves 15 high schools, five colleges and three Montreal-area universities, including McGill and Concordia Universities.

Quebec Inter-Varsity is

closely related to and working with "Groupe Bibliques Universitaires," it's French counterpart in the province, which it helped found in the 1970s.

GBU also took part in the celebrations.

Dissident United Church pastors join existing evangelical denomination



Photo: Bert Witvoet
John Rice, second vice-president of the Conference of Congregational Christian Churches.

Marian Van Til

TORONTO — The Conference of Congregational Christian Churches in Ontario (CCCC) announced at a news conference recently that it has received inquiries about affiliation from 46 United Church pastors, 112 lay people, and, most recently, one large Toronto church and its pastor.

These United Church members have decided to leave their denomination in the wake of that church's widely publicized stand which allows homosexuals to be ordained and hold other church leadership positions.

The United pastors are being interviewed by Congregational Church leaders. Twelve pastors and two lay pastors have already been approved by the church's Executive and Credentials Committee.

The pastors' congregations will follow them into the CCCC, either whole or in part, says John Rice, second vice president of the Conference and editor and publisher of the CCCC publication, *Tidings*. "But that is just the tip of the iceberg," he notes.

On December 6 the Congregational Conference in Ontario held an information day attended by 139 United Church clergy and lay people from across Canada who wanted to know more about

possible affiliation with the CCCC. Since then, an additional 19 inquiries have come in.

Conference position on homosexuality

In a statement called "Homosexuals and the Christian Fellowship" the CCCC says that "God in his Holy Word plainly condemns the practice of homosexuality" and "neither individual Christians nor ministers of the Word of God, nor congregations of the Lord Jesus Christ may take away from or lessen God's prohibition of and warnings against the practice of homosexuality."

It adds that though homosexual practices must be warned against, at the same time, forgiveness must be proclaimed for those who repent. The church then "renounces" any "unbiblical prejudice" against "persons who are homosexual, simply because of their orientation, which is just one particular form of the same sinful orientation we all have." But, it concludes, "we do believe that every expression of that orientation is sinful, just as every expression of adulterous desire is sinful, and we believe that all practising adulterers and homosexuals should be

called to repentance."

Why Congregational?

Why are so many United Church people attracted to this particular evangelical denomination?

Rice points out that there is a kinship of sorts that goes back many years. The CCCC began in 1845, comprised of small, pioneer churches established under both Canadian and American ministers.

In 1925 numbers in the denomination dropped sharply as many of the CCCC's larger congregations joined the Methodist and Presbyterian groups which became the United Church of Canada. Therefore, it is understandable, says Rice, that a number of United Church people and pastors would be drawn back to certain Congregational roots.

Due to the historic affiliation "and because this Conference stands for congregational autonomy, they have found this association a natural course of action," explains Rice.

Paying the price

But that doesn't mean it's been an easy matter for them to leave the United Church. Leaving one's church over a matter of biblical principle, as these pastors firmly believe they are doing, is difficult and requires acknowledging what one is willing to put on the line.

In addition, church law in the United Church determines that all the assets stay with the presbytery of the denomination. "Thus when a congregation and its pastor leave the United Church, they walk away from everything," notes Rice. He personally believes that their willingness to leave all behind is a good sign. "Jesus Christ will not be all you need until He's all you have," he says.

Small denomination finds new purpose

The Ontario CCCC has a total of eight churches and is the only congregational conference in Canada. Recent happenings will make this denomination truly national as its numbers swell. Rice expects

that in a matter of years anywhere from 200 to 300 United Churches may join them.

The Congregational Christian Church adheres to six historical principles:

1. Jesus Christ, the sole head of the Church.
2. Christian, the only name.
3. The divinely inspired scriptures, otherwise known as the Bible, the sole rule of faith and practice.
4. The privilege and duty of each member to interpret, under the guidance of the Holy Spirit, the Bible for himself.

5. Christian character — that is the experience of the new birth in Christ expressing itself in daily living — the sole test of fellowship.

6. The unity of all believers our aim, as a witness to Christ's atonement for sin and to the end that all may be saved by faith in him.

"There is a revival taking place in Canada," says Rice. Our churches have sometimes wondered about their existence. But now we see that the Lord kept our crocus in the shadow until this time."

Rise of the Eastern world

... continued from page 1.
conquered by force in World War II, and it is developing ties with China, whose possibilities stagger the mind. Someday there may be a Japanese-Chinese partnership at the economic bargaining table.

Right now the Soviet Union's international economic fortunes seem to be declining and subject to regrouping. A number of the U.S.S.R.'s economic satellites seem to be pulling away, though this may not be all bad for Soviet economics. Massive internal economic changes seem aimed at rebuilding and strengthening the Soviet economy. How that will move in the coming decade is

anyone's guess, says Harsch, but at present the Soviet economic empire is shrinking faster than its military empire.

The world is undergoing an extraordinary reshaping right now. International alliances are taking place in economic terms rather than military. The most powerful nations of the world are not looking for new strength by war as has been the pattern for some centuries, but by economic growth. Canada has now decided it wants to be part of a new international power bloc as a partner of the United States, though twice in its history it has fought wars to keep from being part of the American empire.

Actions speak louder ...

LOS ANGELES, Calif. (EP) — The religious overtones in the music of the Irish rock band U2 have earned the group uncertain status in the world of contemporary Christian music, although the group is best known for its success in the world of secular rock. U2's latest album, *Rattle and Hum*, is "the most overtly Christian album" it's produced, according to *Contemporary Christian Music* magazine, but "its Christian overtones are much darker than they once were."

In an interview with CCM magazine, U2 guitarist The Edge (Dave Evans) explained, "They're dark times, aren't

they? Especially for Christians. Aside from the TV evangelism scandals of the last few years, it's very hard to figure it out and sort out where you stand. You see so many things which you disagree with and you abhor going on in the name of Christianity and Christ. We still haven't figured it all out, and I'm sure I never will."

But The Edge shared one tip for coping with today's media Christians: "You can't take responsibility for everybody's actions who call themselves Christians. I think it's much more important what you do, rather than what you say."

Pressreview

Carl D. Tuyl



It's the season to be jolly: the Bank of Nova Scotia raised the interest on plastic money to 15.9 per cent; the Gillette company took off with two million dollars of the workers' pension fund; the House of Commons assembles with more rookies than all the NHL teams together, the town of Bethlehem has cancelled its traditional Christmas celebrations, and Jim and Tammy were indicted for stealing more money than the national budget of a developing country.

★★★★

Trade ministers from 96 nations were meeting in Montreal, trying to create a semblance of co-operation in the world's trade relations. Monsieur Mulroney, having already forgotten his election cantankerousness, went to bat for this country's farmers, who are caught in the squeeze by American and European agricultural subsidies. In a classic case of the pot calling the kettle black, the United States accused the Canadian government of subsidizing its farmers. The delegates expressed fear that the planned removal of all tariffs in the European Common Market will leave many trading nations standing knocking at the door of Fort Europe without a chance of being allowed entrance. European delegates tried to allay that fear.

★★★★

The United Church of Canada is losing members and congregations. The latest to secede: Lawrencetown in Nova Scotia. The Community of Concern is growing in membership. There are lessons to be learned. Lessons that we should learn quickly.

★★★★

The nation's Supreme Court is suffering a severe shortage on the bench. Several judges are retiring. One very important decision that is awaited with nervous tension in the whole country is the Court's ruling on Quebec's Bill 101 which demands French-only commercial signs. It is rumoured that MacDonald has called in a team of translators to find suitable alternatives for Chicken McNugget and other such delectables. It will probably become Poulet Monsieur Nugget.

★★★★

There is some expectation that the new government will at least attempt to bring some order into the current immigration and refugee situation. The number of illegal immigrants and bogus refugees is anyone's guess at the moment.

Some voices have denied that the recent "tremblement de terre" in Quebec was a true earthquake. Those sceptics explained the shockwaves by saying that they were caused by John A. MacDonald turning around in his grave after the free trade victory.

★★★★

People who plan to depart from or arrive at Pearson International Airport in Toronto are advised to carry emergency food supplies. An underground publication reported that a party of automobilists was rescued from the sixth level of the parking building after they had been stuck there for three weeks and two days. A third terminal is being built so that more departures and arrivals can be delayed.

★★★★

And let us begin international news with some uplifting items: the chairman of the Walt Disney company was paid a salary of \$37,700,000 — in 1987. It is only now reported because the gentleman just finished counting it. And there is great news from Singapore where a union successfully bargained for five-day paid leave of absence to attend state-organized match-making activities. Singapore suffers from a declining population, and there is a campaign going on to encourage couples to marry. Perhaps they should call the Rev. Moon in as consultant. He marries three thousand couples simultaneously.

★★★★

The city of New York was in a tizzy, not about the arrival of Santa Claus but about the coming of Gorby. Worried security people wondered what would happen if Gorby would thrust himself into the masses again to shake hands. I know what would happen: somebody there would steal his watch and pick his pocket.

Argentina's democracy suffered an acute crisis when Falkland war veterans tried an unsuccessful coup to rescue their generals from the courts of the land. The revolution failed.

★★★★

The United States refused to grant an entrance permit to Yasser Arafat, the PLO leader with a perennial two-day beard. Most other UN countries flew into a righteous rage, and decided to move the whole assembly to Geneva to hear this person, whose organization hijacks planes to get attention. And don't think that the delegates will travel economy either. Some airline is smiling all the way to the banks in Geneva.

★★★★

A sort of South-Korean version of the Watergate hearing is going on in Seoul. Former President Chun Doo Hwan seems to have taken lessons from Jim and Tammy with a post graduate course from Freddie and Imelda. The amount of money he stole from the public purse is not yet known, but it seems to be enough to buy out Unilever. Koreans watch the hearing with fascination.

★★★★

Pakistan, a country with a strong Muslim anti-female streak, now has a woman prime minister. Another woman in office!

★★★★

What's going on in Sweden? The government there announced a tax reform that includes a reduction of personal income taxes by as much as 50 per cent. One wonders how that country's welfare system will be financed in the future.

★★★★

Travel expenses are, of course, a big item for political bodies. Politicians are peripatetic people. They tend to wander all over the globe in search of elusive information.

A senator in the U.S. got a little suspicious however, when he discovered a rather large travel advance made by the State Department to a certain Ludwig van Beethoven. It did turn out to be a fake account.

★★★★

The principle of separation between church and state is tested in the municipality of Smallerland (Netherlands) where the mayor cannot get along with his municipal council. He has written to the consistory of the Reformed Church (Gereformeerde kerk)

in Drachten that he does not wish to celebrate the sacrament of the Lord's Supper with the six aldermen of his council. The consistory, not terribly shook up about the problem, pointed to the fact that the mayor, who had taken residence in Smallerland six years ago, had never yet partaken of the sacrament. In those six years the mayor twice attended worship. His Worship Smallerbroek sounds like some people I know.

Carl D. Tuyl is pastor of the First Christian Reformed Church of Kingston, Ont.

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Editorial

No time for virginity under the sun

How did Canadians respond to the results of the Canada Youth Aids study released in Ottawa on December 1? The study, commissioned by the federal government, surveyed 38,000 Canadians between the ages of 11 to 21. It revealed that many teenagers in Canada are sexually active and do not adequately protect themselves against contracting AIDS. The approximate percentage of students who had had sexual intercourse at least once was 25 per cent in grade 9, 50 per cent by grade 11 and 75 per cent by first-year college or university. So much for the popularity of chastity.

The study and resulting public discussions focused mainly on the danger signal: AIDS could spread rapidly among young people. A few commentators expressed shock at the thought that virginity was rather easily traded for acceptance within a peer group.

Precocious burning

My own reaction was one of sadness. I wasn't thinking so much about the danger of spreading AIDS, though the reality of that must be quite horrendous. I was thinking of 14- and 15-year-old kids playing with the fire of sexual arousal and satisfaction without any of the safeguards that make sexuality such a wonderful gift to humankind.

These kids do not have the emotional, mental and spiritual maturity to be able to properly nurture and contain that fire. The house of their life may well go up in flames, and left will be the charred remains of a person who cannot fulfil the demands of faithfulness, intimacy and love on which a good marriage is built. The term "school playground" has certainly taken on new meaning.

One Christian television panelist acted as a lone voice of sanity in the wilderness of unguided passion. She predicted that kids who engage in loose sexual behaviour will be scarred for life in their emotional and sexual identity. In her opinion, it was sad to see young people waste their treasure this way. Another woman panelist scoffed at the Puritan notion of preserving "a treasure."

The apple and the tree

The remark about wasting your treasure reminded me of a poem I had read years ago entitled "First Fall." It describes a young couple driving home after having sex for the first time:

*The radio whispers praise for their devotion,
But now they merely stare and nod.
Regret displaces any fond emotion.
The panel light becomes the eye of God.*

What's good about this scene is that the couple entertains a sense of guilt and displays an awareness that God is not pleased. Kids from a Toronto school interviewed on television seemed to lack any such restraining notion. They were more preoccupied with peer pressure and worried about losing spontaneity by having to say, "Excuse me, I have to run to the drugstore a minute for a condom." (Hilarious laughter and agreement among kids standing by.)

The poem "First Fall" ends with a poignant image that drives home the reality of teen sex:

*Time, who locked them in their first embrace,
Returns the damaged apple to the tree.*

The act of driving home to Mom and Dad after the "First Fall" almost becomes an impossibility. How do you return a damaged or picked apple to a tree? The answer is, you can't, anymore than you can push squeezed-out toothpaste back into a tube. The act of

returning to Mom and Dad seems a contradiction in terms after an act that has as central meaning that you leave your father and your mother to cleave unto your wife or husband.

The need to belong

Perhaps the explanation for the behaviour of many of today's kids is that there are no real parents to come home to. In that case, the purely experimental and adventurous cleaving becomes a substitute for not belonging anymore at home, or not belonging anymore in a community that nurtures stewardship in sexuality, as in other areas of life. That, I think, is the real tragedy which underlies the study commissioned by the federal government. But it is doubtful that that background will be acknowledged. Count on the government's focusing on more AIDS education in the schools.

Young people need frank talk about sex and they need complete information about AIDS. But what they need even more is a stronger feeling of belonging to the tree! And that no government-sponsored institute can provide. This is why community life is so important for young people. They need loving homes, caring and instructing churches, peer groups that reinforce the Christian community's values and schools that challenge them to bring their thoughts into captivity of Christ.

It is my hunch that, although quite a few young people of the church engage in sexual activity while they are going steady, there is not the kind of experimentation going on that is alluded to in the government study. I have no research to back me up in this, but I strongly believe that the percentages quoted in the study do not apply to the populations of the Christian schools.

No sense of timing

What is the end of the matter?

God has made everything beautiful in its time. There is a time to play soccer and tennis. There is a time to be carefree and dream romantic dreams. And there is a time to enjoy sexual intercourse. I have seen an evil under the sun. Young kids getting their times mixed up, because their society had decided that there really was no point in serving the Maker of time.

BW

Letters

Quitting is the easy way out

Allow me to make a few remarks about the tension which exist around a couple of articles which appeared in C.C. Namely the ones that deal with the controversy around the Mohammad case and with the writings of C.J. Heyer entitled, "De vierde evangelist: ketter of getuige." I will not comment in detail on the articles, except that I am not in agreement with either one. However, that is beside the point I want to make.

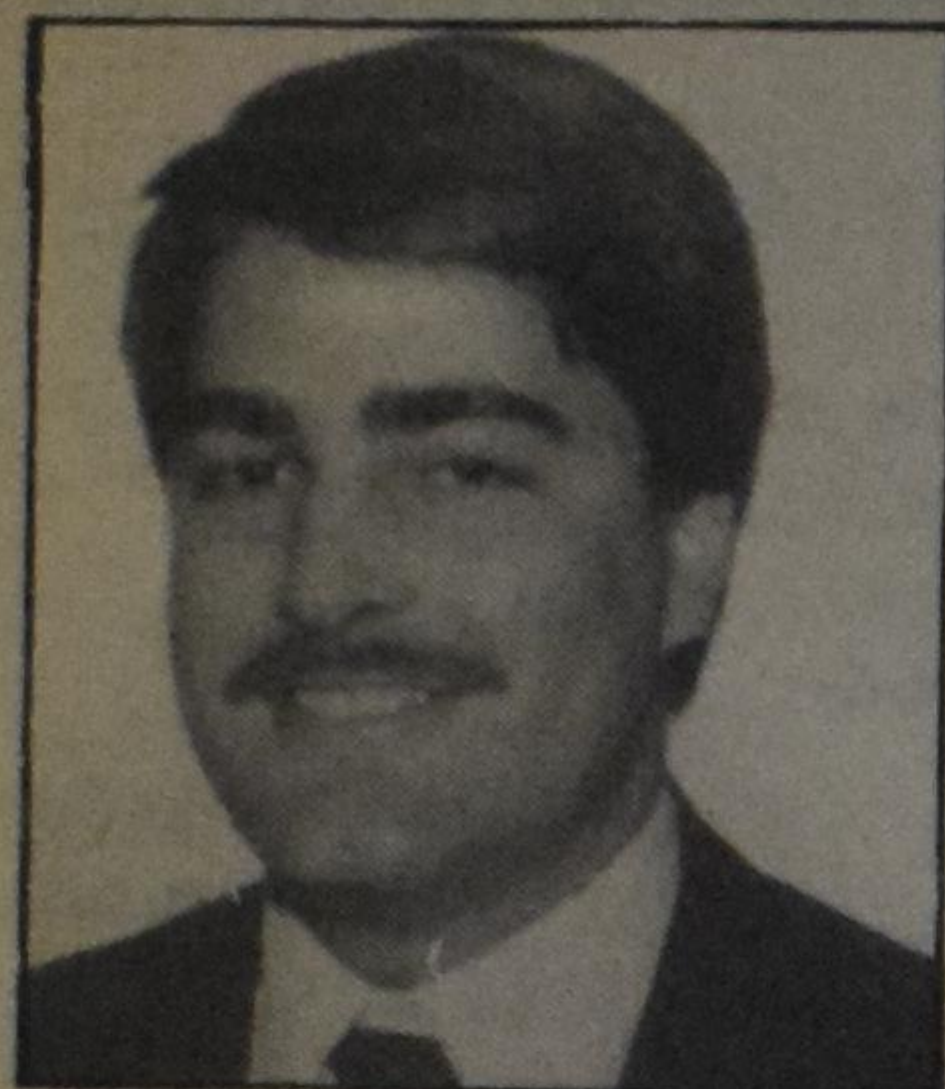
What strikes me is the fact that two columnists take such an intolerant position, thinking to serve the readers

by discontinuing their writing in C.C. Again we witness the harsh unchristian reaction (which is practised too often in Reformed circles) to someone who is not entirely in line with one's thinking.

If this were an issue concerning the fundamentals of the faith, it would still be the wrong reaction, but somewhat more understandable. Why not take the road of dialogue and prayer together, and let the Holy Spirit take the lead.

Now lets suppose for a minute that there is a real movement to the left in C.C. Would quitting be the Lord's way? I believe that to continue to write and

FETISHES/DAVE FEDDES



Pleasing the customer

"Just because people don't attend church doesn't mean they don't believe in God and shouldn't be able to be baptized, married, and buried in a church, which represents God."

"I'm against making young people go to church regularly to have their babies baptized. I feel we are turning our young married couples away from the church by demanding they come. I feel no child should be refused."

Inactive, uncommitted people should have a right to rites. "Perhaps they will return in the future. Why alienate them?"

"I'm inactive! If I weren't married, baptized, confirmed, and allowed to attend when I wish, I wouldn't be [a member of this church], and that would be your loss."

Consumerism is alive and well in Canadian religion. These quotes from Reginald Bibby's *Fragmented Gods* are examples of people who prefer an occasional sampling of rituals to a total life of commitment to the living God. The situation has not changed much in 2,700 years. People want their sampling of religion, but with no demands or calls to righteous living: "They say to the seers, 'See no more visions!' and to the prophets, 'Give us no more visions of what is right!' Tell us pleasant things, prophesy illusions! Leave this way, get off this path, and stop confronting us with the Holy One of Israel" (Isaiah 30:10-11).

So the prophets, anxious to please the consumers, have taken their advice. Only about one-third of Canadians attend church regularly, yet a vast majority will be married by a minister in a church. Their children will also be baptized. Many will be buried by a preacher who will try to convince his audience that the dearly departed is now in the joyful presence of the Lord — the same Lord the deceased ignored almost entirely.

Churches themselves cause disinterest

People like to play religious games. But when ministers help play those games, true Christianity is gone. "It's hard to say. But nonetheless it needs to be said. Canada's religious groups are largely responsible for the country's drop-off in attendance. The main reason is that the groups have responded to social and cultural change by offering religion as a range of consumer goods" (Bibby, p. 111). The clergy have become a bunch of sniveling yes-people who represent that Big Yes-Man in the Sky. But they do not represent the Holy One of Israel.

When a minister forgets how to say "no," saying "yes" loses all meaning. Benedictions will be pronounced on anybody and anything — and God will change those benedictions to curses (Malachi 2:2). Canada's clergy are so afraid of turning anyone off that they no longer turn anyone on. We ministers have no business baptizing the children of the uncommitted; we have no authority to marry in God's name those whose marriage is not dedicated to God; we must not be dishonest at funerals for the lukewarm and the wicked. When we are finished blabbing about acceptance of people and trying to keep a bond between them and the church, we must answer to the Holy One. His honour has been tarnished; people have not been turned away from sin.

The customer who buys the house built on sand will perish. And so will the disobedient clergy who sold the house at such a low and appealing price.

Dave Feddes is pastor of Westmount Christian Reformed Church, Strathroy, Ont.

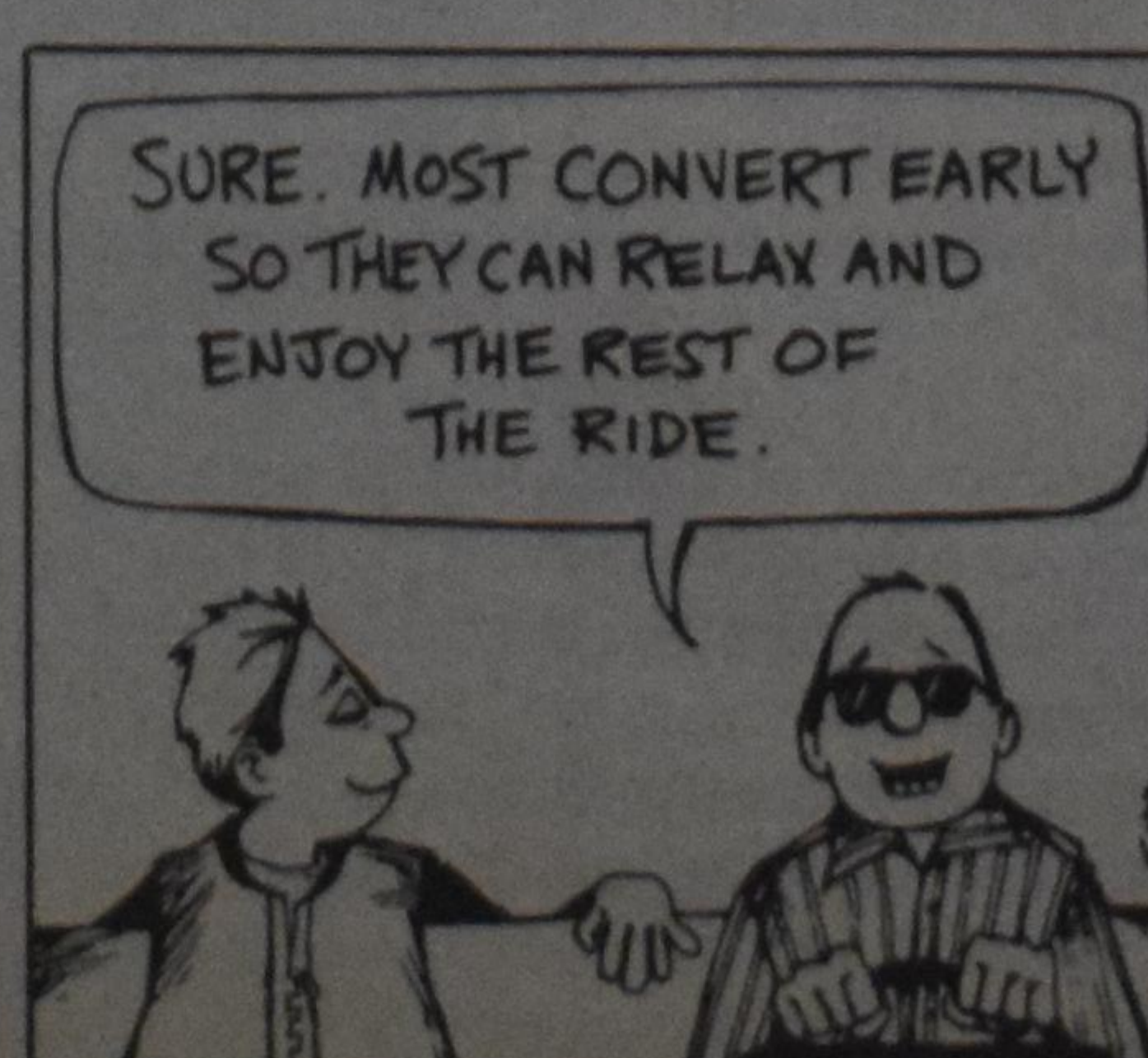
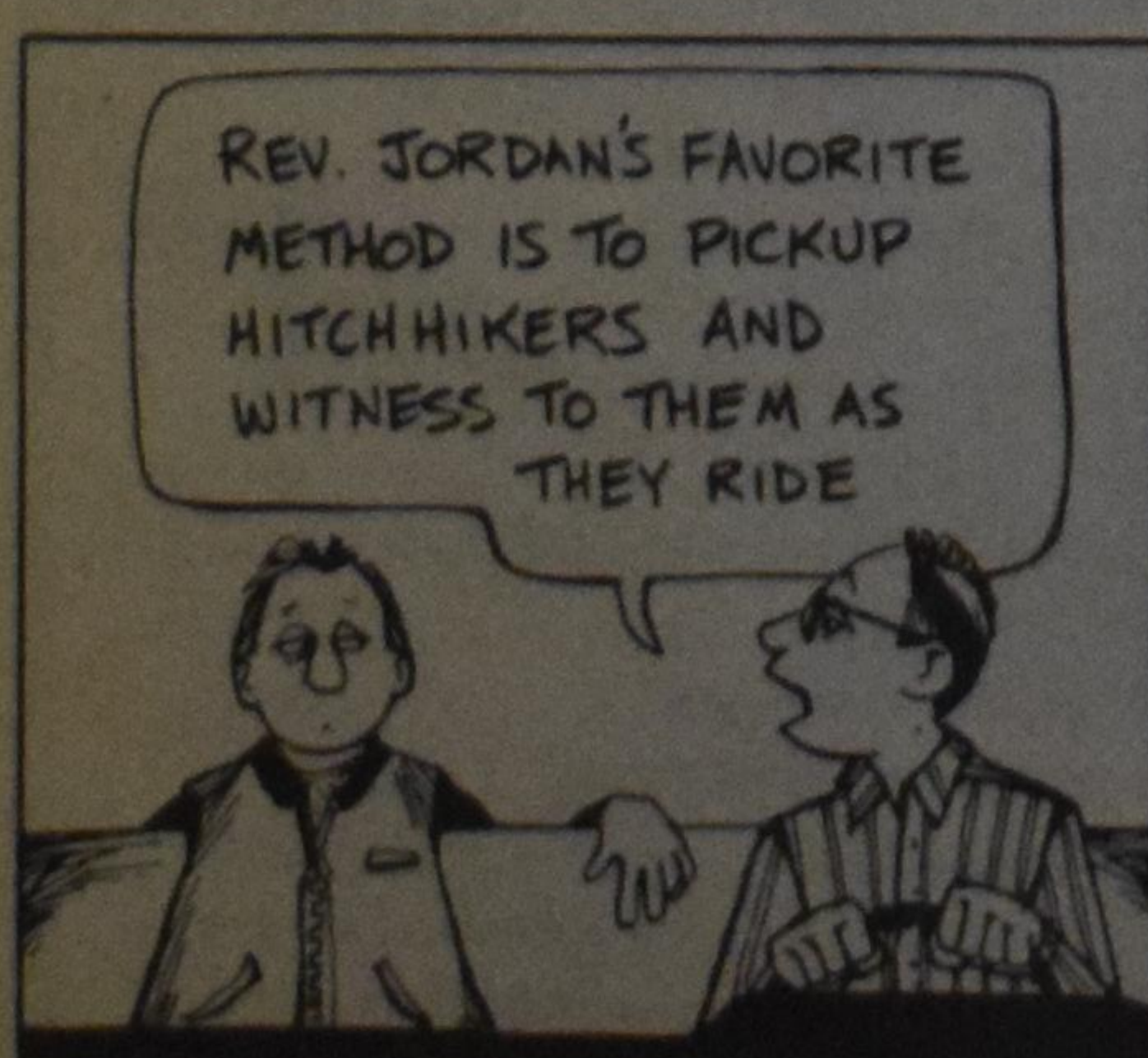
... continued from page 4.
become a counter-acting force would be much more effective — more difficult no doubt; but to quit is the easy way out. Anybody can quit.

I would expect Pastor Schalkwyk to know that harsh and legalistic reactions are destructive to the spiritual lives of the believers.

Finally, as a reader of C.C., I have enjoyed the writings of Pastor Schalkwyk and Mr. Rang, and I hope that somehow they will come back on the pages of C.C.

W. van Oene
Welland, Ont.

BEYOND BELIEF



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Longer Letter

In defence of a brother

With reference to several letters in your November 18, 1988, issue, may I come to the aid of my best friend and brother, Hendrik, who tries so hard to be pastoral and whose oil on the waters often seems to engender fire. Many times I have noticed that C.C.'s letter-writers accuse him of saying things he never said. Before you criticize you must *read* carefully. Or, as George Bush has it, "Read my lips."

For instance, Hendrik did not suggest that there is no biblical warrant for condemning homosexuality as a sin (McRea). The most he said is that we should *entertain the possibility* that scripture is open to different interpretation. In the same vein John Van Veen asks "Why do you call attention to documentation that is rejectable on biblical grounds; if the Bible is not your authority, who or what is?"

God's truth and ours

The authority, the Bible, is indeed my brother's source. He, I know, loves it well and deeply. But how? He tries to read it with new vision. He tries to read it in the context of new scholarship, orthodox scholarship, and in the context of our present age. We are allowed to do that in the light of the New Testament, in the light of Christ.

Van Veen (I liked his letter) also suggests that "God is the same yesterday and today and also tomorrow. He does not change ...; He is Truth!" Amen, brother. We all agree on that. But that is no argument for saying that you, or anyone else, has that truth. As the apostle Paul suggests, "We see through a glass darkly." We don't have a handle on that truth. The most we can do is catch a glimmer of that truth. It's open to interpretation. It has not been given to us to know all the details.

Further dialogue accepted

Even Jack Vos, whom I know as a careful and fair person, skates on thin ice when he suggests that Hart is "entirely incorrect" in his assertions that the Reformed Ecumenical Council decided that more study was needed before it could be demonstrated that the Gereformeerde Kerken (GKN) are in error on their stand vis à vis homosexual practice. The REC News Exchange (June-July 1988) wrote (pp. 14-15) that regarding the difficulties between the REC and the GKN about homosexuality, the REC's rejected majority report "asserted that the GKN ... should be asked to resign."

It also reported that the accepted minority report's position was "that further dialogue with the GKN was necessary and that a thorough study of hermeneutics and ethics should be undertaken." Among the grounds for this position were the following:

"Differences in interpretation of Scripture are a key reason for the difficulties between the GKN and the REC, and the REC has an obligation to address this issue in response to the GKN. ... The hermeneutical questions play a significant role in the interpretation of biblical data...."

It is fair to conclude from these statements, made by the REC itself, that the minority did not feel prepared to take the majority position, and that they felt that more study was needed. It is also fair to report such a conclusion as: "The REC decided that more study is needed before it can be demonstrated that the GKN are in error."

My brother said nothing about what the REC felt about *its own* position. He only said that satisfactory demonstration of *GKN error* required more study. And I suppose it is fair to say that he assumed REC integrity in such a study and therefore the possibility of a change in attitude. *But he neither said nor implied this.* So it hardly seems right for Vos to speak of "a serious factual error" and of my brother's reference to the REC as "entirely incorrect."

Free to live

Finally, Dr. John Stronks in a letter (C.C. October 28, 1988) accuses my brother of "failing to distinguish between a biblical moral law and the Old Testament tradition of sacrificial and ceremonial law." Yes, Dr. Stronks read it correctly. But in spite of what he and I learned in catechism years ago, most orthodox theologians have long ago discarded those distinctions because they are hard to define.

What is of crucial importance here is that Dr. Stronks seems to have little concept of the liberating idea that Christ not only *came* to fulfil the law, but that He actually *did* just that! And not just dietary law, and ceremonial law, and moral law. *All* of the law. We are free to live and celebrate life because of it. Free, through the sacrifice and grace of God, through Jesus Christ. The legalistic view of scripture makes a mockery of Christ's sacrifice.

Dr. Stronks suggests that "true Christian compassion and a desire for biblical justice should be characterized by a yearning for those in desperate situations to choose what is right in the eyes of God." But that does not give us the right to withhold our compassion. God makes no such conditions. Don't use the law to regulate God's justice toward sin, suggests Paul in Romans (2:1-3).

Little comfort

The Apostle James, in chapter two, says that "if a brother or sister is naked, and you say to them, depart in peace, be warm and filled and you don't supply the means to accomplish warmth and satisfaction, what does it mean?" There is a gut feeling in me that says this kind of religion is fine for well-cared-for, middle class Christians, but it holds no water (or food or housing) for many desperate people in our society.

It also gives little comfort to a homosexual person who is, according to the official position of the CRC, not responsible for his or her sexual orientation.

Willem Hart
Toronto, Ont.

Letters

From "dependence to autonomy" not necessarily good news

A genuine overhaul of social assistance programs is desperately needed everywhere in Canada. Recipients of all types of income support programs receive barely enough to sustain their families — witness the growth of foodbanks in recent years. It was therefore interesting to read about the efforts of the Interfaith Advisory Group's efforts to influence the Ontario government's overhaul of its social assistance program. What struck me was some of the language of the "fundamental objective" of the program quoted in the October 7, 1988, issue of C.C.

Leads to putbacks

In particular, the phrase "... to insure that individuals are able to make the transition from dependence to autonomy ..." sounds like the words of a neo-conservative who's just recently re-discovered 19th century liberalism. In spite of encouraging suggestions to the contrary later on in the article, if such an assessment is correct, you can be sure that words like "dependence" and "autonomy" in a social policy document will provide the driving force for eventual cutbacks in services, reductions in social benefits and generally making life miserable for the poor and disabled.

The rationale for

such actions will be that certain categories of clients need incentives to become more self-reliant, i.e. autonomous. Therefore, some benefits will be decreased, work-for-welfare programs will be established at minimum wage levels and employers will be subsidized to hire welfare recipients to perform work that otherwise wouldn't be done and won't last.

International gap widens

As Gerald Vandezande noted in his letter on this same subject, "... the gap between the rich and the poor continues to widen." In point of fact, in the interest of the same driving force — the transition from dependence to autonomy — that gap continues to widen between the poor and rich nations of the world as well.

"Economic restructuring" is what the International Monetary Fund and others who subscribe to neo-conservative dogma have euphemistically called it. And, like free trade, economic restructuring, at both the individual and international level, is essentially a confirmation of the neo-conservatist's capitalism and its faith in progress. Typically, such a faith separates the development of economic and social policy, generally giving priority to activities which serve

economic development.

Since Gerald's letter omits the dubious phrase when he asks us "to accept our own social responsibility," I wonder if he also shares some discomfort with its presence in the "fundamental objective" section of the

report. After all, moving from dependence to autonomy is hardly related to the proclamation of the "good news to the poor."

Jake Kuiken
Calgary, Alta.

About "Higher Criticism"

In the Sept. 2 issue of C.C., Adrian Peetoom relates his joy of reading the book *Who wrote the Bible?* And in the Sept. 16 and 23 issues some "higher criticism" was published in Dutch "De vierde evangelist: ketter of getuige?" (C.J. den Heyer).

To these people, and to all readers of C.C., I suggest the joy of reading two small booklets: Malcolm Muggeridge's *The End of Christendom* (Eerdmans, 1980, 62 pp.) and Dr. Eta Linnemann's *Wetenschap of Vooroordeel?* (Kok, Kampen, 1987, 160 pp.) This last booklet appeared first in the German language as *Wissenschaft oder Meinung?* (Hansler Verlag, Neuhausen-Stuttgart, 1986). A translation of this book would fill a gap in the English language scene of theology.

To give a taste of the Muggeridge style

a quote (p. 51): "Thanks to the great mercy and marvel of the Incarnation, the cosmic scene is resolved into a human drama. God reaches down to relate himself to man and man reaches up to relate himself to God. Time looks into eternity and eternity into time, making now always and always now."

Dr. Linneman is professor emeritus New Testament, faculty of theology at the Philipps-Universitat, Marburg, DBR (West Germany).

I urge *Calvinist Contact* to reprint sections of the Linnemann book in the Dutch language. Chapters J and H: "Het Woord van God" and "De denkwijze van de historisch-kritische theologie" are of crucial importance for the Christian believer.

J.W. Bakker
Hamilton, Ont.

Doesn't want to be trapped in a "little world"

Keep "Reporting on what's out there without fear or favour," for us. We do not need another secular rag to pump us up with economic prosperity, success, and pleasure, all of it slanted in the direction of materialism and secularism. We need a *Christian* newspaper that reports news and dares to give evaluations from a Christian perspective. And that is so difficult. I may not always agree with what you perceive; nevertheless, I need to read what you are seeing and as a serious, searching Christian who wants to see fully and fairly, I also need to hear what you are saying.

I deeply appreciate your willingness to take risks, to struggle, and to seek to present to us a newspaper with information that aims at the various sides of an issue. That is fair and in the long run builds up Christians. Please don't allow criticism, antagonism or hostility to squeeze you into the box of the trite, the safe and the familiar. There is a dangerous, narrow provincialism that is destroying much of the vitality of the church. Don't be swallowed up with this.

Take us beyond ourselves. Make us look at the issues around us and force us to ask the questions as to how we might

more effectively minister in the name of Jesus Christ as a Christian and a Reformed community? We need to be faced with these questions or we too will become trapped in a little world which majors in minors so intensely that we do not even see the major issues anymore.

Editor, look around, write what you see, interpret to the best of your ability and tackle *all* things pertaining to life and death from a Christian perspective. We, the readers, will read, question, agree at times, disagree at other times, maybe even very strongly. We'll respect you for your courage, we'll love you because you are our brother, and we'll

pray for you for God's wisdom; together we're going to be his people in a confused, strife-torn world. At times I'll receive your correction as you write and I read, at other times it'll be the other way around. God forbid that either you or us readers should take ourselves so seriously that we can no longer laugh at ourselves because we are wrong in our interpretation or limited in our perception. I want to have some fun while I am living. Trying to be perfectly right all the time sure ruins that!

Henry Wildeboer
Oshawa, Ont.

Affirm significance of lives of saints

Thank you for your editorial of October 14, entitled "Obituaries as testimonies." I heartily agree with your suggestion that it is appropriate to affirm the service which God has performed through the lives of his saints. If throughout their lives we claim that they were significant enough in God's eyes that He sent his Son into the world for them, surely it is good to affirm the significance of their lives when they have completed their earthly journey.

Not only does such an approach bring glory to God for what He has done through his servants but I have also observed that it can help the healing process of those who have been left behind.

John Van Schepen
Salem, Oregon

Rolf Zeegers

AMSTERDAM, Holland (NNI) — The Soviet Union's official communist youth movement, Komsomol, reported a loss of two million members in the first eight months of 1988, registering the highest percentage of attrition in a three-year downward trend.

According to a report in the organizational newspaper, *Komsomolskaya Pravda*, the youth organization has been unable to tackle the problems and issues young people are confronted with "on the street" and they are turning instead to religious institutions as well as drugs, street gangs and neo-Nazi groups.

In 1985, Komsomol reported a membership of 42 million young people between the ages of 14 and 27. In 1986, 1.5 million members left the organization and in 1987 Komsomol lost an additional membership of 2.5 million. Soviet experts attribute the current trend to a lack of interest in ideological platforms espoused by Komsomol, which the youth say they no

longer believe in anyway.

Though forbidden to conduct youth work, Soviet churches report a measurable increase in church

attendance by young people, many of whom are former Komsomol members disillusioned with communism.

For Dena

When I do look at trees, their branches bare,
And watch the birds from colder places go;
When I do feel the winds of stark despair,
And sigh at life that will no longer grow;
When snow begins to leave its breathless mark,
On things from empty skies of massive cloud,
And puts the world to sleep — eternal dark,
Smothering it with sheets like lifeless shroud;
Then I think of you, my fair college friend,
Whose goals and dreams and hopes have gone away;
But they to heav'n I need not try to send,
Since heav'n does not know well a winter's day.
From winter's cold have you been taken from
To days of spring, eternal days of Sun.

Ron B. DeBoer
Chatham, Ont.

Church

Marian Van Til, page editor

National Anglican monthly changes name

Marian Van Til

TORONTO — The *Canadian Churchman*, the "national newspaper of the Anglican Church of Canada" will have a new name, come January. Starting in 1989, the paper will be known as *Anglican Journal Episcopal*. The change was approved by the church's National Executive Council last spring.

The change is being made to avoid what many Anglicans feel are the male-only connotations of the word "churchman." The current name also "suggests a religious exclusivity and triumphalism which is no longer appropriate," says a front-page story in the *Churchman's* December issue.

The precursor to the

Canadian Churchman began in 1875 when an Anglican bookkeeper bought the *Church Herald* from his boss and named it *Dominion Churchman*. A few years later the name *Canadian Churchman* first appeared. That name, it was felt, more accurately reflected Canadian society. "So now *Canadian Churchman* gives way to a

name which expresses the reality of Canada at the end of the 20th century," explains the paper.

The new name at the beginning of a new year will also provide the opportunity for a new look. *Anglican Journal Episcopal* will be redesigned to provide more flexibility and variety. The old design, with modifications, has

been in place since 1974.

Not only the monthly's new name, but some of its content as well, will be bilingual because the Anglican Church's national publication should "reflect the fact that Canada is a bilingual country and that the Anglican Church has a number of Francophone adherents," says the paper.

Chinese journalists bemoan bombardment of Christian literature in Seoul

HONG KONG (NNI) — Chinese journalists covering the Olympic Games in Seoul last September reported on their return to the mainland that they had been bombarded by Christian literature during their stay. "It was raining Bibles in Seoul," said one reporter, and, "We were blitzed," said another. Reporter Xu Chi-Ping concluded, "The church seems to be very efficient in propaganda ... may God bless us, amen."

Writing in the Chinese evening paper *Xin Min Wan Bao*, on September 23, Xu described a typical day for the Chinese journalists. First they found many Chinese New Testaments scattered around the 112th and 113th floors of the reporters village — floors assigned to Chinese journalists. Xu said, "Many reporters, driven by the love of literature, picked one up and took a glance."

Later, Xu and his cronies headed for breakfast at a nearby hotel where they found a bilingual Old Testament lying on the counter. He said that the reporters "fondled it admiringly" because it was so well printed. On his way back

to the press centre he was intercepted by a worker handing out packages marked "Souvenir of the 1988 Olympics."

The packages were unwrapped in the press centre and, remarks Xu, "We were shocked ... all were translated versions of Christian literature." The titles he listed include, "Who is Jesus?"; "Springs in the Desert"; and pamphlets like "How can I know there is a God?"

Later in the afternoon the hapless Xu was ambushed again by a young woman who enquired whether he was a journalist from mainland China. Upon hearing that he was, she whipped out a set of postcards with printed quotations from the Gospel of Mark. Xu said he responded "coolly," saying, "I admit that the Bible is a great book, but you have given us too many."

"Who is a Jew" debate heats up

JERUSALEM, Israel (EP) — Israeli and U.S. Jews are enraged at attempts by Israel's ultra-Orthodox Jews to redefine "who is a Jew" to exclude Jews who converted to the faith but are not a part of an Orthodox Jewish group.

Ultra-Orthodox religious parties recently won a slim lead in Israel's elections, giving them an opportunity to influence the formation of a parliamentary majority in Israel.

Israel's Law of Return states that all Jews are granted immediate Israeli citizenship upon relocating to Israel. The ultra-Orthodox parties are pushing for an amendment to the law that would redefine a Jew as one who is Jewish by birth or after conversion by an Orthodox rabbi. Such an amendment would exclude converts of non-Orthodox Jewish groups, including the Reform and Conservative Jewish groups.

For the first time in Israeli

history, the Rabbinical Council of America, America's major alliance of Orthodox rabbis, split with Israeli Orthodox religious parties, saying that conversion standards must be "in the hands of the rabbinate and not in the secular Knesset," Israel's Parliament. In a telegram to Prime Minister Yitzhak Shamir, the Rabbinical Council of America asked that the issue be removed from the Israeli political agenda.

The Orthodox say they have been misunderstood. One American Orthodox leader

said they have been the target of "a vicious hate campaign."

"It seems to me that they don't understand the issue," said Rabbi Yehudah Krinsky, an aide to Rabbi Schneerson, the Grand Rabbi of the Lubavitcher Hasidim of Brooklyn, a Hasidic group. "Of course 'who is a Jew' doesn't belong in the Knesset. But since it is there, it should be written properly." He said Rabbi Schneerson would continue to urge his Israeli supporters to put the passage of the redefinition amendment above all other issues.

For Church
news see
page 8

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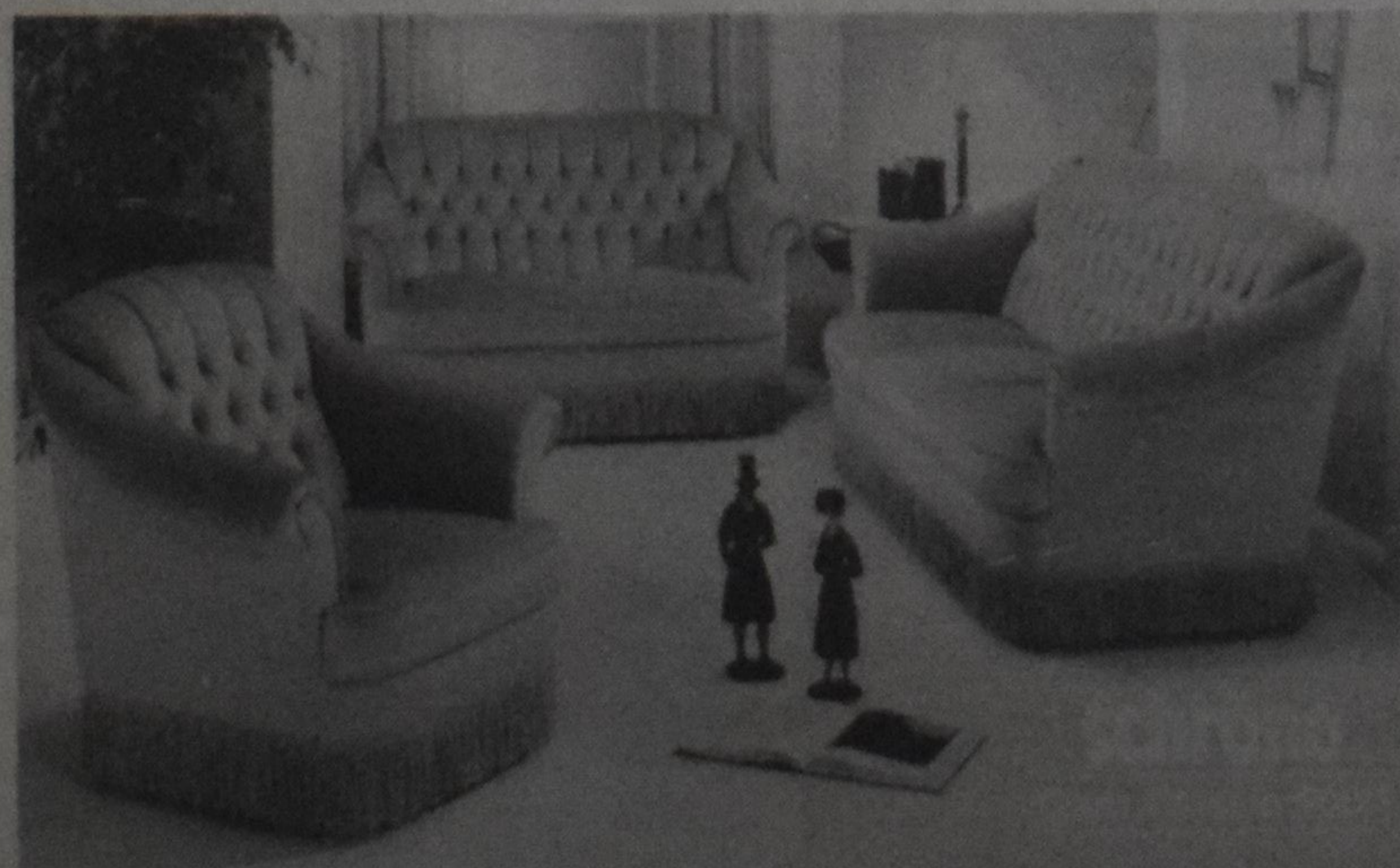
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A Presbyterian Comments

Robert J. Bernhardt

Faithfulness should be the standard

R.J. Bernhardt

One of the first questions that I am usually asked after disclosing that I am a minister is, "How big is your church?" Now I must confess that I sometimes have to suppress an urge to answer in a sarcastic manner. For instance, sometimes I have been inclined to respond by saying, "Well, to be honest, it isn't actually *my* church." Or, in an equally unhelpful vein, I have found myself wanting to specify the exterior dimensions of the building.

Another internal response that such a question sometimes generates is, "So you want to know how successful I am, do you?" Over the years I have come to recognize that congregational size is not unimportant to people. Believers who belong to smaller congregations are often apologetic. When they are in the presence of people from larger congregations they may even behave as though their opinions don't count for as much.

Ministers are not immune to this either. I have on occasion heard ministers exaggerate just a little when describing the size of the congregation they serve. I have sensed the hesitation that the minister of a smaller congregation may almost unconsciously convey when the topic of size arises in conversation. I know these things are real; I have experienced them myself.

The world in which we live tends to admire success. Unfortunately, in a variety of ways, the world's standards have been absorbed by the Christian community. In church things, too, we have allowed the concept of faithfulness to be supplanted by a quest for success.

Big is best

A young minister, recently ordained, gets called to a small congregation, and that seems appropriate. If 20 years later he hasn't progressed to a place of somewhat greater size, stature or prestige, people begin quietly to speculate about his capacities.

Size is impressive! Let's admit that we are all conscious of congregations that are large or that are growing rapidly. Who can, without reflecting a certain sourness, do anything but applaud when a Christian congregation is bursting at the doors? Whatever reservations we may have, valid or otherwise, growth does claim recognition and is soon labeled, "Success." Unfortunately, we lack any commonly agreed-upon standard by which to evaluate these external indicators and so we tend to march in the world's parade under the banner "Big is Beautiful."

And who does not want to be identified with success? After all, the alternative is presumably to be identified with failure; who is eager to

claim that designation?

Why must this be seen as an either/or situation? There is no place in our Christian community for pettiness. If Congregation "X" is flourishing in the gospel, must we not all rejoice in that blessing of God? However, we must not look at the life and vitality of Christendom only as it is seen when we are divided up into our congregational cubicles. Do we not have cause for rejoicing when spiritual growth is being experienced by a brother or sister in Christ — whatever the size of the congregation with which they are associated? Is there not cause for rejoicing amongst the

saints when a man, woman or child is confronted by Christ and responds in faith? Is it not just as marvellous when this happens in an isolated life as when 20 or 30 people are responding simultaneously?

There can be great encouragement for the saints of God who are part of a large and growing congregation. At the same time, there is always the risk that such a conspicuously buoyant situation may be masking the needs that some are feeling for close, caring fellowship. There is no guarantee that such will occur in a small congregation, either. But if it doesn't happen there, at least it will not be hidden

from view.

This is not a plea on behalf of smaller congregations. It is certainly not an apology for congregations that manifest death rather than life. Rather, it is my desire and prayer that, together within the Christian community, we can learn to be more consistent in recognizing faithfulness to God as our standard. Secularly inspired external success standards must not become the primary basis on which we appraise the performance of the Christian Church.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Plans laid for distribution of million New Testaments

Douglas Ens

MOSCOW, U.S.S.R. (NNI) — Representatives of the Netherlands-based Open Doors International are finalizing plans with Russian Orthodox Church officials for the export and distribution of one million Russian-language New Testaments.

In a two-hour meeting at Moscow's Danilov Monastery in October, the Russian Orthodox Church's Minister of Foreign Affairs, Metropolitan Filaret, agreed to a plan which includes the delivery of 100,000 New Testaments by Christmas and the balance by the end of 1989.

Brother Andrew, president and founder of Open Doors,

said, "We made it clear that of the one million New Testaments we are sending now, they are not to ask more than one ruble as a donation." Brother Andrew and Metropolitan Filaret also agreed to send an initial 1,800 New Testaments to each of the 68 Russian Orthodox dioceses throughout the Soviet Union, which would be responsible for distributing them to individual Christians.

Metropolitan Filaret told the Dutch ministry that there is a "tremendous demand for scriptures coming by mail from radio and television stations, schools, colleges and universities in the U.S.S.R., all [of which] wrote in for a

number of Bibles," Brother Andrew reported. "One atheistic academy that sent in a request for 40 Bibles was only granted four."

Brother Andrew originally offered the one million New Testaments on behalf of Christians in the West last January during the first Consultation on Human Rights and International Cooperation held in De Burgh, the Netherlands. Plans are now being made for a second consultation tentatively scheduled to convene on January 10 in Moscow. At that time, Brother Andrew hopes to officially present Metropolitan Filaret with a New Testament to commemorate the delivery.

Home of the Apostle Peter discovered by archeologists

JERUSALEM, Israel (EP) — Archeologists recently unearthed what they believe was once the Apostle Peter's house in Capernaum. The Bible indicates that this was a place that Jesus stayed, taught, and conducted healings, including the healing of Peter's mother-in-law.

This and other archeological discoveries prove that "Jesus did exist, and we know more

about him than about almost any other Palestinian Jew before 70 A.D.," said James H. Charlesworth, a professor at Princeton Theological Seminary and author of *Jesus Within Judaism*.

Charlesworth said the discovery of Peter's home substantiates accounts given in the New Testament Gospels that some scholars had questioned. The house dates to

about 60 B.C. and contains etched crosses, a boat, and more than 100 Greek, Aramaic, Syriac, Latin, and Hebrew symbols on the walls from second and third century Christians who venerated the site. Ritualistic pottery and fishhooks were also found there.

Charlesworth, chairman of the bible department at Princeton, is on a sabbatical in Israel where he is researching the Dead Sea Scrolls, an area of his expertise, and teaching at Hebrew University.

Church news

Christian Reformed Church

Declined

— to Coquitlam, B.C., Willowdale, Ont. and Rehoboth, Bowmanville, Ont., Rev. Ken Baker of Immanuel, Hamilton, Ont.

Police arrest Scientology leaders attending international congress

MADRID, Spain (EP) — Over 50 leaders of the Church of Scientology from several countries, including a U.S. man, have been arrested by Spanish police on charges of extortion, forgery, and tax offenses.

Herbert Hebertch, 53 worldwide director of the church, was among the 51 leaders of the church who were arrested by police. The leaders were attending an international Scientology congress at a luxury hotel in downtown Madrid.

After the arrests were made, police closed 26 offices in Spain belonging to the group and confiscated church documents.

Police have been investigating the church for

about nine months. Their investigation, which included tapping telephones, revealed that church leaders have been involved with tax evasion, extortion, and falsification of public documents. It has also been alleged that the group was involved with a kidnapping of a teenager.

The Church of Scientology was founded in the 1960's by L. Ron Hubbard, a science fiction novelist. The church was outlawed in Switzerland and West Germany several years ago, but still operates in about 30 countries, including the U.S.

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Education

Worldview education bringing light: Institute for Christian Studies celebrates convocation with capacity crowd

**Carol-Ann Veenkamp and
G. Marcille Frederick**

Scuffed shoes. Baggy cords. Faded red shirt with frayed cuffs. Thick mop of salt and pepper hair in need of a trim.

Squeaky new shoes. Pressed grey flannels. Navy blue blazer over subtly striped, light-blue shirt topped with burgundy tie. Black academic robe with red and green hood. Thick mop of salt and pepper hair freshly trimmed.

These are two pictures of Dr. Brian Walsh. The first Brian is the one normally seen around Toronto's Institute for Christian Studies (ICS). The second Brian is the one who turned up at the ICS convocation November 12.

A convocation was called because ICS wished to celebrate the graduation of three junior members as well as the inauguration of its first senior member in worldview studies. Such an august occasion usually dictates a certain amount of decorum, the kind for which the second Brian was dressed. But since the event was orchestrated by the first Brian, (with the help of academic vice-president Harry Fernhout and ICS junior member Nicholas Ansell) the atmosphere was as warm and comfortable as a faded red shirt.

Golden glow fills chapel

The University of Toronto's Knox Chapel with its austere architecture took on a golden glow as the grey weather outdoors receded in the wake of original music by Brian's wife, Wende Bartley, as well as vocals and instrumentals by Martha Krueger, Fergus Jemison-Marsh, and Michael White, members of *Open*

Door.

Celebrative hugs rather than formal handshakes became the order of the day as students received diplomas and speakers were introduced.

Glenda M. Hildebrand flew in from Winnipeg, Manitoba, with her husband, Bruce, to receive her diploma from ICS's chancellor Dr. Peter Schouls. Glenda successfully defended her thesis in October to obtain a Master of Philosophical Foundations degree in philosophical theology. In the absence of her mentor Dr. James Olthuis, Glenda was introduced by Harry Fernhout.

Harry J. Kits defended his thesis in February to obtain the Master of Philosophical Foundations degree in political theory from Schouls. Harry's mentor, Dr. Paul Marshall, introduced him as the prototype of an ideal Christian Reformed student who pursued his studies from that perspective.

Raymond F. Watts successfully completed the new master's program in worldview studies and his diploma was presented in absentia. The program's director, Brian Walsh, explained that Ray and his wife, Dini, are currently in Kenya where they work for Africa Inland Mission. Watts serves as academic dean at Kapsabet Bible Institute.

In the past, a new senior member has typically taken the inaugural address as an opportunity to gauge the temperature of his discipline and sketch out a path to follow with Christian insight. However, since there is no such discipline as worldview studies — except at ICS — and no predecessors in whose steps to follow, Walsh's first task was to explain what one studies and

teaches as a senior member in worldview studies.

In his address, entitled, "Who turned out the lights? The Light of the Gospel in a Post-Enlightenment Culture," Walsh pointed out that "the discovery of worldview thinking by many Christian scholars is ... related to the tradition of the 19th century Dutch theologian Abraham Kuyper — the tradition out of which ICS was born — and it is therefore appropriate that ICS should be the first institution to appoint a senior member in worldview studies."

A view of the world

Walsh explained that a worldview is a view of culture, of order, of the patterns of reality, and of social relations. A worldview purports to show the way things really are. It is a kind of pre-theoretical knowledge that we share by virtue of the time and place in which we live, by virtue of our common faith in the stories through which worldviews are transmitted.

"The stories we tell ... like anything else we do, are themselves embedded in the fundamental story of ourselves and our place in the world; these stories are expressive of fundamental attitudes which are rooted in a worldview. A worldview is a vision of life; it provides its adherents with a vision of the world, a perspective through which to make sense out of life. A worldview always has a story because a worldview is a vision of life in history, in time. It provides us with a story that tells us who we are in history and why we're here. It provides us with the insights to determine good from evil in history and gives us a sense of where we're going."

A worldview is also a vision for the world; it not only shows what is, but what ought to be, and is thus a call to action. By providing an orientation in life for its adherents, a worldview bears cultural fruit, Walsh said.

Skyline shows worldview

As an example of such cultural action, Walsh pointed to the bank towers which dominate the Toronto skyline. They represent the kinds of values central to our dominant cultural worldview.

"Their place in our cityscape and lives functions to orient, to direct our lives in the path of the worldview of which they are an expression," Walsh pointed out.

One's worldview does not have to do primarily with the intellectual concepts one holds

to be true. Rather, it is "the source of one's dreams, the source of what one dares to imagine life could be like, the source of passion for what one believes life should be like and therefore it makes one impatient with life as it is."

A worldview education, then, will not be just theoretical, but will direct itself to all of life, and for action. A Christian worldview education will recognize that it is in conflict not with mere intellectual constructs, but with "principalities and powers."

In the second part of his lecture, Walsh attempted to situate worldview studies in the context of the post-Enlightenment culture in which we live. This culture's worldview story is the myth of progress. According to this myth, history is a process of cumulative development leading up to modern times and Western culture. We are the culmination of the story.

"According to this myth, progress is inevitable if we only allow human reason to freely and scientifically investigate our world, so that we can acquire technological power to control that world, in order to realize the ultimate human good, which is an abundance of consumer goods and the leisure time to consume them."

The Enlightenment worldview espoused in this myth absolutizes the modern; its common faith is in reason freed from the shackles of culture's religion. This worldview, by stressing the control of the human and natural environments, has brought desolation, insecurity, and a sense of fated destruction. The Enlightenment promise of plenty has proved empty. As a result, this worldview and those who hold it are in crisis. Since this worldview has been the dominant one in Western culture, the culture of modernity itself is in crisis.

Lights are fading

In setting out the context of what worldview education is called to do, Walsh explained, "The lights are going out not because human scientific, technical and economic activity is wrong, but because that activity is not a lasting source of cultural illumination. The light of an absolutized or idolized scientism, technicism, and economism illuminates a very narrow and focused dimension of life in such a way that the rest of life is distorted and eventually these distortions loom so large that they overpower the idolatrous light of our culture."

What is the light of the gospel in this darkened culture? How can worldview education bring light? Walsh sees "a worldview-focused education dynamically rooted in the biblical story [which] will speak



Dr. Brian Walsh delivers his ICS inaugural address, "Who turned out the lights? The Light of the Gospel in a Post-Enlightenment Culture."

directly to our darkened, post-Enlightenment culture, because the God we meet in the biblical story is revealed to us as Light."

We can choose to deny the darkness or acknowledge it, "enter the darkness, embrace it in all its horror, and trust God to turn the lights on." Walsh envisions a God who is in the illuminating business, transforming endings into new beginnings, "a God who uses the death and darkness of the cross as the way to the brilliant light of resurrection."

We need not be overwhelmed by our culture's malaise, Walsh said, for God is busy reversing things; as Isaiah 60 reminds us: "Arise, shine for your light has come and the glory of the Lord rises upon you. See, darkness covers the earth and thick darkness is over the peoples, but the Lord rises upon you and his glory appears over you. Nations will come to your light and kings to the brightness of your dawn."

A healing brilliance

Walsh's vision for worldview studies, then, is of an education for stewardship and justice, an education which dreams kingdom of God dreams, an education which gives hope for the healing and redirection of our culture under the guidance of the Spirit of God. While such an education (like all acts of cultural obedience) cannot itself bring God's kingdom, it can anticipate and illumine, "That the light of the gospel might shine forth with all of its healing brilliance in the darkness of a post-enlightenment culture."

Liturgical dance performed by ICS part-time student Barbara Rudd to the song, "Send us Out," written by John Michael Talbot, rounded out the ceremony and sent out Brian's message in musical form.

Carol-Ann Veenkamp is the communications co-ordinator at ICS. G. Marcille Frederick is a junior member in philosophy of history at ICS.



New graduates Harry J. Kits, left, and Glenda M. Hildebrand join in the singing during the ICS convocation ceremony held November 12. Kits received a Master of Philosophical Foundations degree in political theory and Hildebrand was awarded the Master of Philosophical Foundations degree in philosophical theology.

Feature

The triumph and decline of the Polish Reformation



Cracow: Czartoryski Museum. Illumination representing "The building of a church."

Casper C. Vanderiet

During the 16th century, the Reformation in Poland was steadily gathering strength and growing in influence. King Sigismund I died on Easter Sunday in 1548. His son, Sigismund Augustus, believed sincerely in the fundamentals of the Christian religion, but was indifferent to the forms in which they were expressed. He stayed in the Church of Rome as the state Church but at the same time he associated closely with Protestants. He read their books and took part in discussions of theological questions. It is not to be wondered, therefore, that the Roman See and the Polish clergy were anxious about the future of the Catholic Church in Poland.

In 1548, at the first diet or parliament called by the new king, questions of religious reform were brought to the attention of those present. The nobility demanded freedom to speak of God in every place, which the clergy forbade. But the king replied that to speak of God was the prerogative of the clergy, and that he would follow them.

So that they could become better organized, the Calvinistic churches held their first synod at Pinczow in 1550. They joined with their Bohemian counterparts in 1555. While at Sandomir in April 1570, the Lutherans, Calvinists and Bohemian Brethren entered form of union known as the *Consensus Sandomiriensis*. By this agreement, while each body retained its organization and form of worship, they pledged to preserve peace among themselves and to act together politically.

Stanislaus Orzechowski, who was a noble and canon of Przemyśl, denounced the Roman Church and entered married life. This state of affairs caused the bishops to act. The Bishop of Przemyśl conducted a trial of Orzechowski, but fearing interference from the *szlachta* or nobility, he condemned the absent Orzechowski without a hearing. Orzechowski appealed to the diet in 1550. This created such a commotion that the diet broke up without

result.

The Diet of 1552 chose as its president Raphael Leszczynski, an avowed Calvinist. He declared that the chamber would not do any business until the grievances arising from the abuse of ecclesiastical jurisdiction were removed. In the following debate the bishops gained no support. The struggle resulted in the suspension of ecclesiastical jurisdiction for a year.

This united opposition of the *szlachta* to the Polish clergy stimulated the religious reform movement so that it perfected its organization, and the new form of worship was introduced into many of the churches. Protestantism was legally recognized, receiving full freedom of worship and the legal rights to all the church property already in the hands of Protestants.

With ecclesiastical jurisdiction practically abolished, the *szlachta* then began to question the legitimacy of tithes. When the Diet of 1565 assembled, the chamber wanted to know the grounds on which the *szlachta* were required to pay tithes and the purposes for which the clergy were using them. The deputies also complained about the summonses served by episcopal courts for non-payment of tithes. The King sanctioned a law making every such summons null and void.

King Sigismund Augustus

died in 1572. A year later, the *szlachta* entered into a *Compact of Confederation of Warsaw*. In this pact, religious equality and toleration were legally established and had to be sworn to by every newly-elected king.

Besides political, there were also social and economic causes which brought the phenomenal spread of the Reformation. The Renaissance and Humanism had already touched the educated nobility and clergy. Many of the Polish bishops made their courts centres of humanistic culture and were admirers of Erasmus. That awakened a sense of criticism, of intellectual and spiritual enquiry, of independent judgment. This mentality, combined, with a disregard of the church authority and rebellion against the orthodox dogmas, facilitated the spread of Reformation thought.

Further, the art of printing was flourishing in Cracow only 10 years after Guttenberg's Bible came from the press in 1455. The writings of Luther, Calvin, and other Reformers were imported to Poland, and the Protestant presses were kept busy by printing pamphlets, books, and the scriptures in the Polish language.

Moreover, the sons of the Polish aristocracy and the well-to-do gentry went to universities in Western Europe. At that time the most popular were the Protestant universities at Geneva, Basel and Altorf. Returning to their country, those students played prominent roles in Polish politics and in the spread of the Calvinistic faith.

There was great wealth in the Roman Church in Poland. The church was by far the largest land owner, potentially richer than the crown lands. Moreover, the individual possessions of the Polish bishops, monasteries, and cathedral chapters surpassed in size the estates of the secular magnates and the nobility. On top of this, the Polish clergy were entitled to the tithes, which were one-tenth of the gross receipts which the nobility earned from their estates. Exempt from all public burden, the Polish clergy were recipients of one-half of the national income.

This immense wealth of the clergy made the Polish nobility angry and caused its conflict with the official church. The struggle between the clergy and the nobility was fought out at the Polish diets. The main issues were the payment of tithes, ecclesiastical jurisdiction, and the unwillingness of the clergy to share the burden of the country's defence.

By 1573, the Reformation in Poland had spent itself. The *Confederation of Warsaw* granted religious equality and toleration. King Staphan had sworn to maintain this equality. What, then, caused the sudden decline of the Reformation at the end of the 16th century?

In the first place, the Polish Reformation lacked internal unity. In the 16th century Poland was, in many respects, the most liberal and tolerant country in Europe. Not only was it open and friendly to the main Reformation currents, but it also became a haven to all sorts of extremists. There were Lutherans, Calvinists and Bohemian Brethren, but also Anabaptists, Socinians and Unitarians. Such divisions in the Reformation have often been the ruin of it. It certainly caused, in large measure, the downfall of the Polish Reformation.

Secondly, the Polish Reformation lacked the strength of deep inner conviction regarding the truth and interpretation of religion. It acted too much out of political considerations and economic advantages. After the Polish nobility, by the latter part of the 16th century, had attained these objects, they were liable to discard the weapon they had used in order to hold and protect their gains.

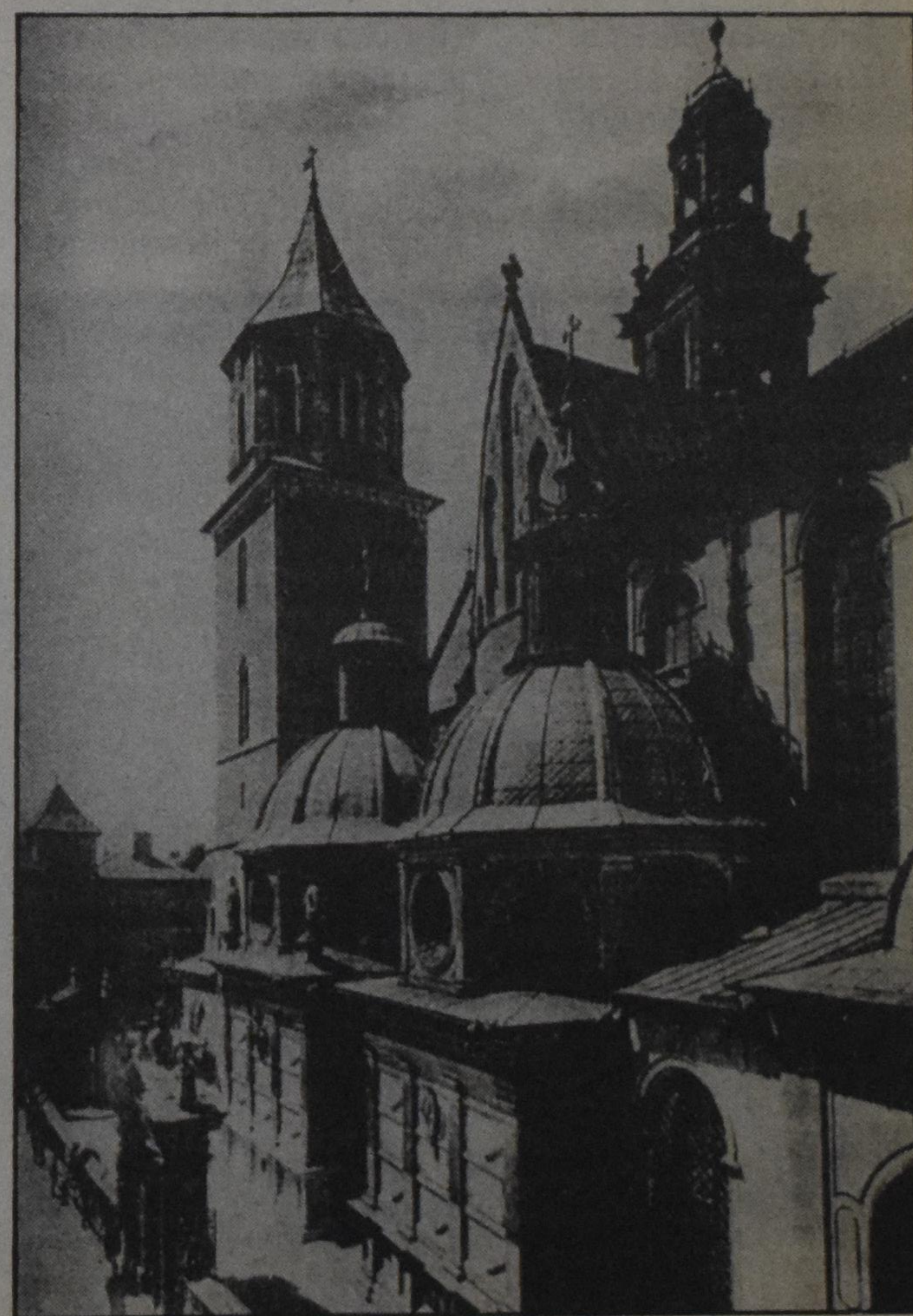
Thirdly, the Polish Reformation was supported almost exclusively by the gentry and aristocracy. The numerous peasants remained unaffected and, in fact, indifferent. Since the townspeople were without

any voice, the Polish Reformation rested practically exclusively on the support of a portion of a privileged upper class.

A fourth cause of the decline and decay of the Reformation in Poland was the monarchy's favouring of Catholicism. This became obvious at the end of the 16th century, when Stephen Bathory reigned from 1576-1586 and Sigismund III Vasa became his successor. Both kings favoured the Catholic Church. Stephen Bathory transformed Wilno College into a Catholic university, and though he diligently watched that nobody should do the Protestants any harm, he restored the catholic faith everywhere in the royal estates. Sigismund III supported the Jesuits without reserve and surrounded himself with them. He gave to them prosperous institutes and colleges. It is natural that under such conditions the return of numerous Protestants, both nobility and townspeople, to the Catholic Church would become more and more fashionable. Polish Protestantism began to disappear without much ado, until eventually, only small remnants were left behind.

As in the parable, in Poland the seed of the Reformation fell on the rock of social and economic advantages, but when it sprouted, the plants withered because they lacked good soil and moisture.

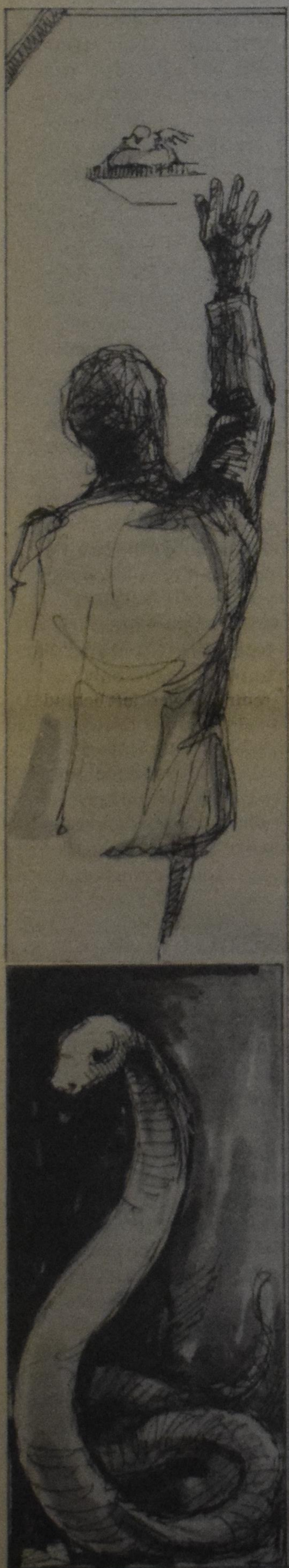
Casper Vanderiet is a retired businessman who studies and writes about history. He lives in Etobicoke, Ont.



Cracow: King Sigismund's Chapel in the Cathedral, built by Bartolommeo Berrecci, 1519-26.

Feature

Salvation in the canary coop



Bert Witvoet

I have been breeding canaries for 25 years or more, but the other day I experienced something I have never experienced before. It happened while I was interfering with nature, and whenever you do that, you must be prepared for the consequences.

It was late in May and my three female canaries had begun to lay their second round of eggs. One morning I walked into the cage and approached the nest where my peach-coloured female was sitting on two eggs. I expected a third egg to have arrived as well. After all, it was already eight o'clock and most eggs are laid before eight. I came close to the nest. The female stared at me but didn't budge. I came a little closer, she still didn't stir. Finally I reached out my right hand and she flew off the nest.

Good, now I can check for the third egg, I told myself. I fully expected it to be there. I held up a small mirror over the nest, which was too high for me to peek into. There was no third egg. Just the two eggs that were there the day before. I turned around to look at the female, which by now was perched about seven feet high on a ledge, her back turned towards me.

What I saw almost took my breath away. I noticed her tail moving up and the vent opening, revealing just a touch of white. The vent closed again. By this time I realized that I had chased her off the nest at the wrong time. She was about to lay her egg! Instinctively I held out my cupped left hand. The vent opened again and the bird

passed the egg.

The small bluish-white egg plummeted down, not to the ground seven feet below, but into my cupped hand. As it settled on my hand, I felt it's warm, soft and wet shell. I also noticed that the pliable shell had not cracked upon impact. If it had fallen all the way to the ground, it would have broken, for sure. The Creator did not foresee in his design that a bird's egg should have to survive a seven-foot fall to a concrete floor.

As I rejoiced at this happy act of recovery after a rather foolish act that might have cost me a potential canary, I noticed how the eggshell had dried and had hardened as well. I placed the egg in the nest with the other two eggs. All's well that ends well.

Ancient ritual

There was something very special about that event, and I am trying to understand what it was. I suppose it was special partly because one doesn't often get a front-row seat in this matter of bird-laying-egg. There was something intimate about being allowed to witness a ritual that has gone on for centuries, all the way back to paradise. I wonder if even Adam and Eve were ever privileged to become midwives to a bird in labour.

There was something humorous about it as well. It reminded me of the television ad that pictures a hostess dressed in evening gown fly through the air to scoop up a falling piece of chocolate cake just before it threatens to smudge her rug. I wasn't exactly diving and I wasn't

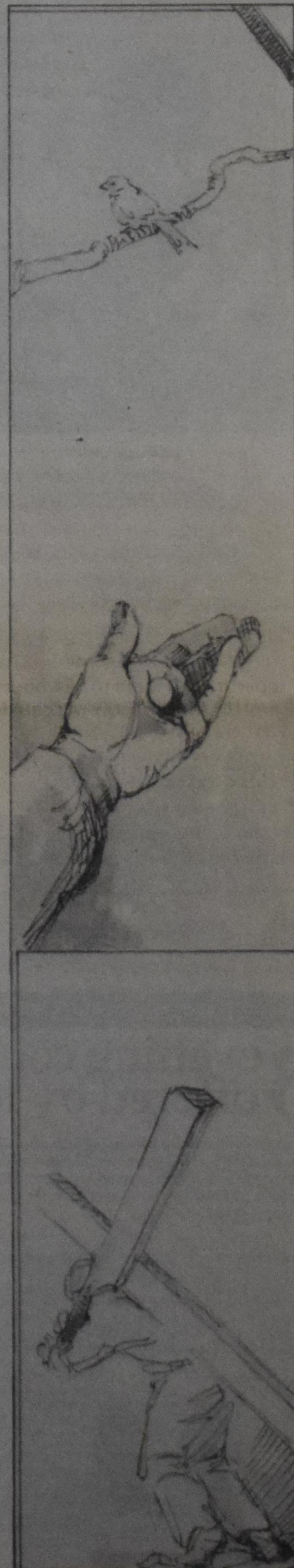
worried about the cement floor either, but I almost expected a group of bystanders to break out in applause. "Nifty catch, Bert." I was ready to acknowledge their praise with a bow and an ancient proverb: "Better one egg in the hand than 10 all over your face."

It goes without saying that I felt real joy, just like the widow that lost her penny and found it. My story could serve as a parable for the preciousness of the kingdom. Come and celebrate with me, for the egg that I had almost lost has been recovered. I figured it was a fertile egg because I had seen the red male ride the peach-coloured female a few days earlier. What I had recovered was, therefore, also the fruit of the male's efforts as he courted and won over the female. All my pro-life sentiments found full expression in the holding of this fragile canary egg.

There was, of course, something undeserved about the treasure that had fallen into my hand that morning. After all, I had caused the problem in the first place. If I had left nature alone, the egg would not have been in danger. Thinking about that heightened my sense of gratitude and joy.

If Jesus had been around in person, he might have said, "Yes, the kingdom of heaven is as precious as the egg you caught, Bert. But did you know that you are the right hand that chases the bird off the nest, and that I am the left hand that catches the egg and returns it to the nest?"

Ah yes, there is always a little barb of pain even when the joy of salvation flows over you.



Fueling the flames of anger

Volunteer thwarts theft through love



Photo: Bruce Hildebrand

MCC summer Native Gardening volunteer Bonnie Cumming (right) with Aldina Favel and her daughter in Aldina's garden at the Poundmaker reserve in Saskatchewan.

WINNIPEG, Man. (MCC) — It's been said that of the seven deadly sins, anger is possibly the most fun.

Bonnie Cumming, 27, a Mennonite Central Committee (MCC) Native Gardening volunteer, discovered how enjoyable righteous wrath could be this summer when a thief regularly stole gas out of her truck. But while anger was momentarily satisfying, she

found that a loving response was much more productive.

Cumming, of Dunster, B.C., served at the Poundmaker reservation near North Battleford, Sask. As a Native Gardening volunteer, she helped residents plant 35 gardens and worked with community youth. She had access to an old truck, which she used for her work and to take young people out on social

activities.

One night early in June, a thief siphoned gas out of the truck. Since the truck's fuel gauge didn't work, she only discovered the theft the next day when the truck ran out of gas. It was very inconvenient. A few days later, it happened again. This time it was irritating. A week after that, the thief struck once more. Now Bonnie was getting angry.

The thefts, which occurred every few days, caused her no end of aggravation. One night, before she was to take young people out on a morning canoe trip, she slept in the truck to make sure that gas wasn't stolen. No gas was lost, but a night in a truck cab did nothing for her disposition. She put a locking gas cap on the truck, but the thief just wrecked it trying to take it off. She had to get someone to help her pry the broken cap off the truck. Her anger was building.

In early August, after the 10th theft, she began to plot revenge. She decided to booby-trap the truck. A friend offered to run a dummy gas pipe into a hidden container of sugar mixed with gas. She gleefully contemplated the result: the concoction was sure to ruin the engine of the thief's vehicle. She decided to do it.

Before setting the trap, she asked community leaders if they thought she was going too far. They said it was OK with them. She checked with the local police; they said it would serve the thief right. She was all set to go ahead with her plan. Then she had a pang of conscience.

"What would Christ do?" she wondered. "I couldn't see him setting up a booby-trap to get the thief back." She prayed about it and decided to leave a note on the gas cap, together with a 10 dollar bill. "If you

need the gas that bad," the note said, "take the money. If lack of money is the problem, come see me. I'll see if I can help you find a job." The note also explained how the thefts made it difficult for her to do her work or take community youth on outings.

Her gas was never stolen again. The thief didn't take the money, either. She left the note and the 10 dollar bill on the gas cap every night for the rest of the summer. "It felt so good to realize that love is more satisfying than anger," she shares, "and so much more effective." She doesn't doubt that if the thief's engine had been ruined by her trap, he would have been back — this time to damage her vehicle. "It would have been all-out war," she says.

Although the thief, or thieves, never contacted her, she had a pretty good idea that four young guys from the community were responsible for the thefts. After the thefts stopped she invited them to a Christian concert that she organized; all four came. "It really confirmed that I had taken the right approach," she says.

"I learned a lot about myself through the experience," she says. "I also learned that it's best to take the peaceful route when facing a conflict. I think it's the way Jesus would have done it."

Israeli political analysts concerned about U.S. commitment to Israel

JERUSALEM, Israel (EP) — Israeli political analysts are concerned about a possible shift in U.S. sentiment toward Israel in the new administration of President-Elect George Bush, which, they believe, may be less pro-Israel than the Reagan administration has been.

"All things considered, the

new administration is unlikely to be as sympathetic and understanding towards Israel as the last one," a Foreign Ministry official speculated.

Israeli political analysts are making predictions about top level Bush administration appointments, which, they believe, will include mostly those who have no strong pro-

or anti-Israeli tendencies, with the exception of one: New Hampshire Governor John Sununu, of Lebanese origin. Sununu, who may be appointed the next White House Chief of Staff, "is causing real concern here," reported the Israeli newspaper, the *Jerusalem Post*.

Bush himself will be pro-Israel, it is believed, and will continue to back Israel's fight against the concept of a Palestinian state, although it is predicted that he will not be as strongly pro-Israel as President Reagan has been.

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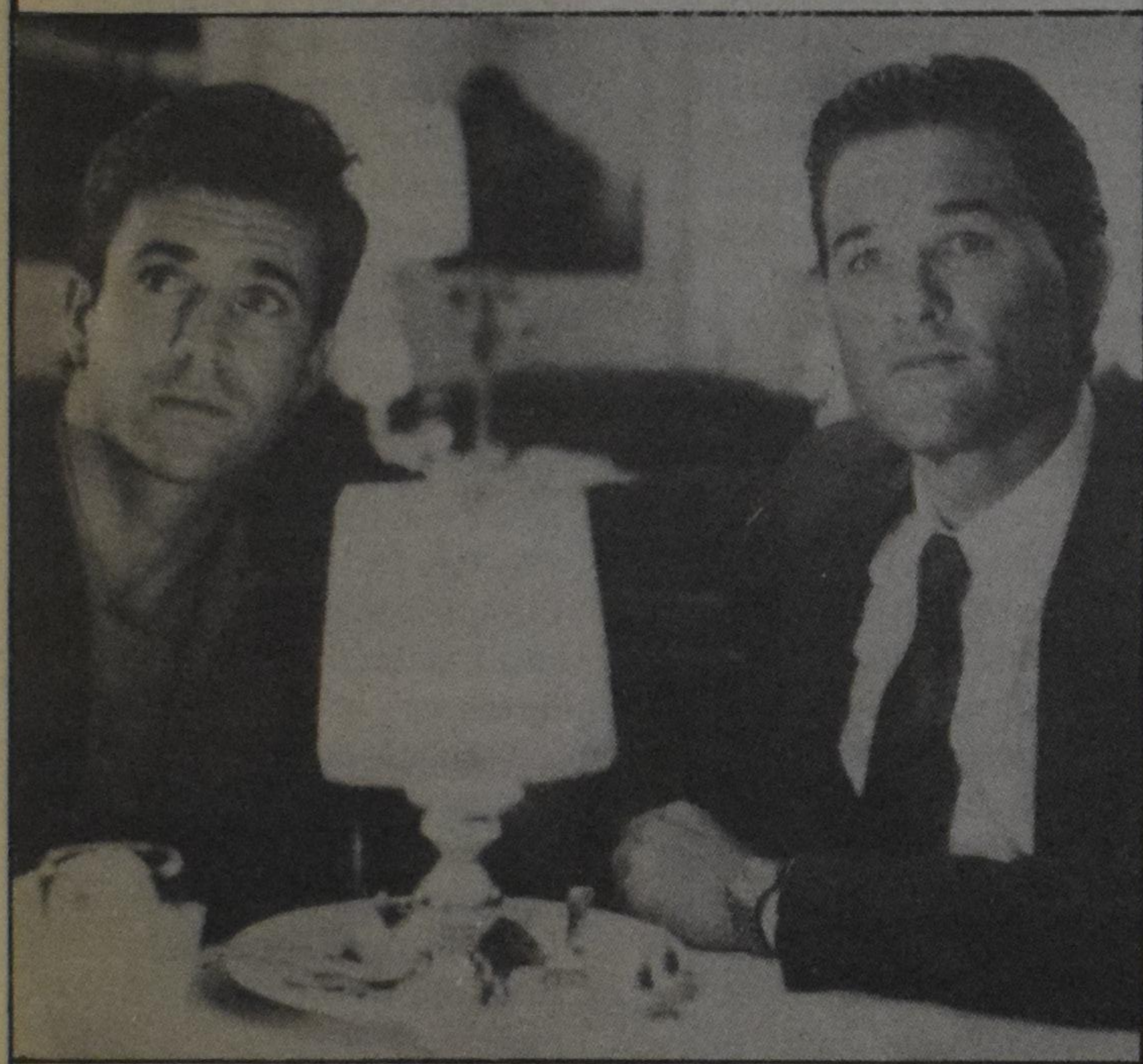
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Cinnema summaries

Marian Van Til

Tequila Sunrise



Rated AA
Stars Michelle Pfeiffer, Kurt Russell, Mel Gibson
Written and directed by Robert Towne

Tequila Sunrise is a cop story, a thriller, an anti-drug message, a romance, a buddy movie. It is at once gritty and realistic and hazily romantic.

Films, by their nature as visual-aural media, should titillate and captivate our eyes and ears. Most don't. They should be sight-sound feasts. Most aren't.

But this movie is different. The look of *Tequila Sunrise* is luscious, almost seductive. Like the drink, *Tequila Sunrise*, from which the film takes its name, the hues of landscapes, skies, sunsets, sunrises are sensuous and fluid, pink and golden. The film's interiors are no less so. And the witty, imagery-laden dialogue perfectly fits the visual setting. That's not to say that a few of its images may not be offensive to Christian viewers.

In fact, despite a well-intentioned plot which follows a (former) drug dealer (Gibson) on the path towards reform, and the tension that causes between him and his best high school friend, now a narcotics cop (Russell,) *Tequila Sunrise* may make a lot of Christians uncomfortable. But perhaps not for the right reasons.

It is true, rightly so, that there will be objections to the language in several scenes (though these are characters who would talk like that). And it's true, again rightly so, that there will also be objections to the way the man-woman relationships are handled. But I have an idea that the real slippery slope for many will be the high degree to which this film succeeds in making viewers revel in their senses — a highly suspect activity for Calvinists (especially Dutch ones), who have at least 400 years experience at elevating the intellect and suppressing the senses. And it may be that that discomfort with sensuality will heighten the film's weak or bad points for that type of viewer.

The visual-aural seductiveness of this movie, in itself, however, need not be suspect, but something to which to delightedly succumb. It lends the film great style, hearkening back to a period in film history when such was more the rule than the exception. But most of us are not used to such exceptions.

If the law says it's not, it's not?

NEW YORK, N.Y. (EP) — All of the researchers trying to find a cure for AIDS can take the day off now; a New York judge has ruled that AIDS is not a communicable, sexually-transmitted disease. The judge rejected a request by doctors to classify AIDS as such. That designation would have permitted officials to take the same public safety precautions that are taken with other venereal diseases, such as placing AIDS carriers in quarantine, and contacting their sexual partners.



small talk

Home is where ... things don't always match

Alice Los

Our new house called for some new furniture, or so I thought. For a while I wandered in and out of stores comparing styles and, of course, prices. One day I innocently walked into yet another emporium and what the vast, elegantly appointed space did not immediately impress on me was made very clear by the first price tag at which I turned to look. This store was not for ordinary people like me and I should have known sooner. Even the sales staff were stylish in manner and dress and did not seem to notice me as they discretely approached more promising customers.

Still, I lingered, and as I admired different settings of rooms and more rooms I marvelled at the creative talents of designers and decorators. Gracious, delicate lines, forceful strokes and daring colour combinations all worked together to compose a warm and comfortable, artistic or coolly detached (but always unique) living space. I wondered what sort of people actually had such rooms in their homes. Reluctantly, I finally left.

Comfortable, if not elegant

Later, as I sat sipping my coffee at Sears I watched a young mother come into the cafeteria, one baby on her hip, one toddler holding her hand. She also pushed a stroller. She seemed pleasantly comfortable in her role as caregiver.

I imagined the house *she* had left behind that afternoon. I guessed it would be tidy and

practical. There probably was a no-nonsense couch with an easy to wipe clean coffee table flanked by a chrome and vinyl kitchen set. I couldn't help but eavesdrop on her conversation with the little boy and I learned that it would be good for them to go home again where Daddy would join them for supper. They sounded happy and content which made me realize that I, too, would be glad to go home, even if the old chairs still did not match the new curtains.

Then I thought of the people who might have homes filled with furniture such as I had coveted earlier that day. I hoped that they also would be content as they would gather around their marble dining room table while the light of their crystal chandelier reflected itself in the silver of the place settings.

Contentment, after all, is a priceless commodity for everyone. It's not for sale but must be cultivated early in very young minds by those who have come to treasure its riches themselves. Typically, it thrives best in an environment where there is genuine concern for those who are less fortunate.

As I drove out of the parking lot and away from the glitter of a mall in December it seemed to me that this month was as good a time as any, if not better, to ponder the implications.

Alice Los lives in Inkerman, Ontario.

Fishing becomes B.C.'s number two industry

Alyn Edwards
VANCOUVER (Canadian Scene) — British Columbia's fishermen have enjoyed four excellent seasons in a row pushing the industry back into a position secondary only to the forest industry in importance to the provincial economy.

Commercial fishing is worth three quarters of a billion dollars every year. It generates 22,000 jobs when both fishermen and shoreworkers are included.

The years 1985 and 1986 were record-setters for overall catch value. Last year was a good one and 1988 has provided excellent earnings for fishermen. The landed value of salmon last year was \$195 million. Herring fishermen netted \$90 million, ground fish brought in \$72 million and shellfish rose tremendously in importance, earning fishermen \$34 million.

This year, crews on about 450 boats enjoyed a \$12 million bonanza at the end of the fishing season in October. They hauled in a million migrating pink salmon worth an average of \$12 each off the south east end of Vancouver Island. In all, B.C.'s fishermen netted 33 million salmon and should

finish the year with earnings up to \$230 million. This improves upon the \$212 million salmon fishermen earned last year but doesn't reach the \$260 million netted in the 1985 bonus year.

B.C.'s sockeye salmon is the

richest catch in the world. Retail prices are at a record high of \$9 a pound and this means high earnings for Canada's West Coast fishermen.

ATTENTION

ATTENTION

Calvinist Contact's year-end schedule

As part of our original schedule, **Calvinist Contact** will skip an issue on **Friday, December 30.**

The last issue in 1988 will be the **December 23** issue. Deadline for this issue is **Wednesday, December 14.**

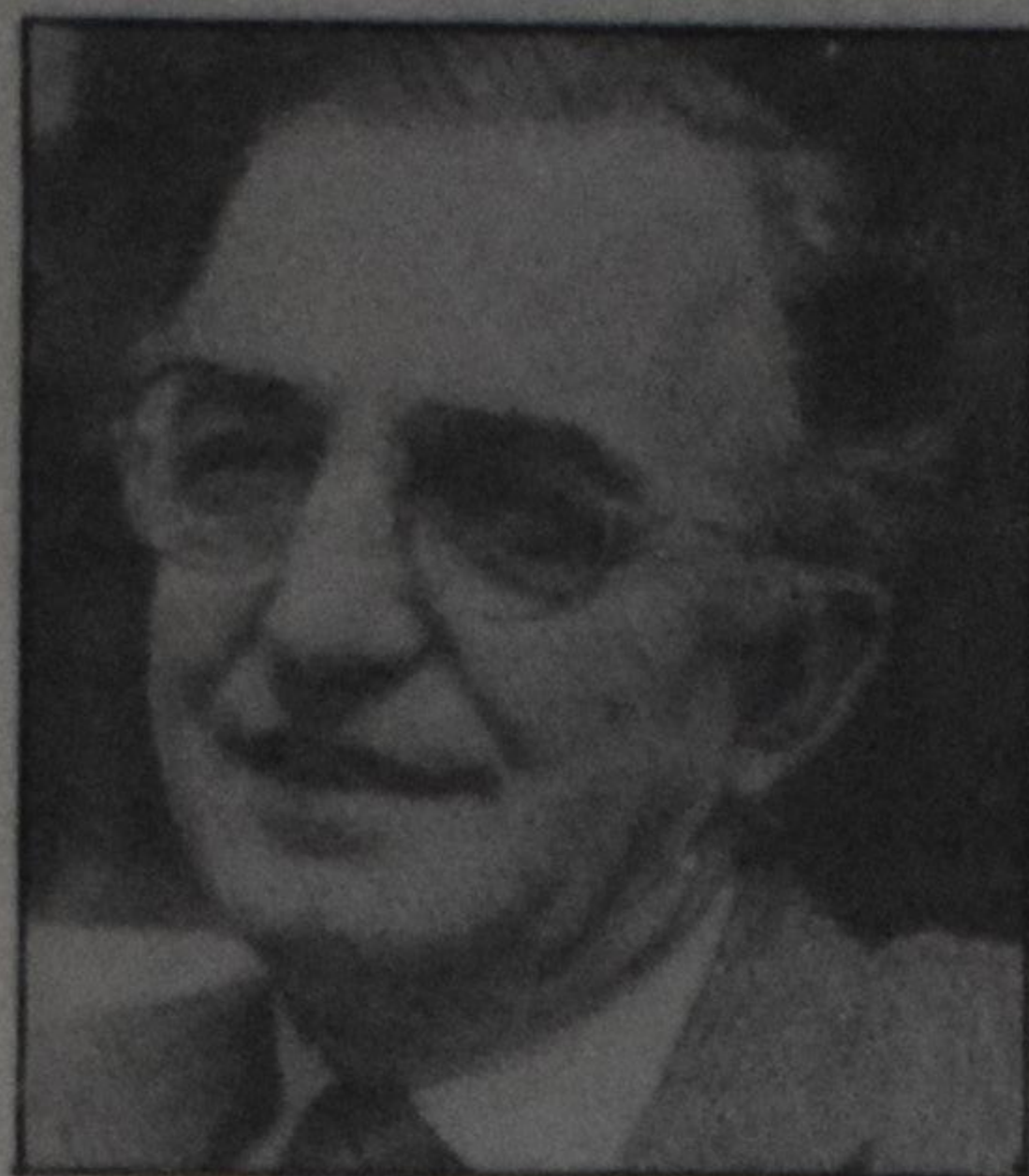
The first 1989 issue will be dated **Friday, January 6.** We plan to finalize this issue and send it off to the printers **prior** to Christmas 1988. *Deadline for the January 6 issue will be Wednesday, December 21.*

All our readers and/or advertisers are urged to take note!

Stan de Jong
Manager

What will happen to the church?

A book review by Dr. Paul G. Schrottenboer



Klaas Runia

A recent book by Klaas Runia entitled *Waar blijft de Kerk?* is not a book for pastime reading, but for earnest reflection. Runia is Professor

of Practical Theology at the Theological University of Kampen, and this book is the latest in a large number of research papers and sociological studies on membership decline in the churches in the Netherlands during the last two decades. People in the Netherlands will ignore its message only to their sorrow. It deals with some of the most existentially urgent issues facing God's people today.

Waar blijft de Kerk? (What will remain of the Church?) draws on the research of sociologists, the insight of theologians and surveys of church officials to paint the picture of a Dutch church (Roman Catholic as well as Reformed) in steady decline.

Only the smallest denominations do not feel the effect of a shrinking membership and they retain their own perhaps only because of their higher birth rate.

If there is one cause for this serious development, then it is the spirit of secularism that is sweeping the Netherlands. That spirit, says Runia, has brought the Dutch churches into a crisis that is deeper than any other until now. He quotes T.S. Eliot who observed that something has happened that has never happened before: People have forsaken God, not in order to serve other gods, but to serve no god at all. People have forgotten all gods, with the exception of usury, lust and power.

Secularism within the church

There is secularism not only outside the church, but also within its walls. Within the church, it manifests itself not only in the content of faith cast aside, but also in the wrappings, that is, the reading of scripture, prayer and church attendance. And the tempo is accelerating.

Yet this is not a book to leave the reader down-hearted. For it not only gives many helpful

insights but also provides a basis for hope in the future of the church.

Runia notes that evangelical youth organizations, such as Youth for Christ, have found a way to keep a hold on youth and inspire them with the gospel. It may be, he says, that only the church with a clear profile and an express evangelical vision is of interest to young people. Young people are looking for answers to the deep question of life, even when they appear not to be.

In regard to youth, Runia says, the church should remain in dialectal tension. It must be open to the questions the young people pose and take them seriously. It must also take clear and firm positions on the basis of the gospel and draw conclusions from them for this confused age. On the basis of the gospel, the church must challenge youth to make the right choices.

The people of God will remain

There is a question mark in the title of this book. In answer to the question, "What will remain of the Church?" it must be said that no one can say just what will remain of the church organization. Yet the answer of faith is that the Church, the people of God, will always remain. What its future strength will be, Runia says, will depend on whether or not the church will be a missionary church.

Much will also depend on the effectiveness of the church to provide answers to the fundamental questions of life. "There is no future for the congregation which does not maintain and is not directed by the scripture and is ready to make every thought a prisoner

to the obedience of Christ" (1 Cor. 10:5). The future belongs to the Spirit.

This book does not end with a whimper, but with a ringing challenge to the church to endure the Lord's pruning of dead wood so that the branches that remain may bear more fruit. Let us, therefore, have done with the dirge how bad it is in the GKN (the Reformed Churches of the Netherlands). It's bad enough. With the sobering reminder that those who stand should take heed lest they fall, we should weep with those who weep, rather than smirk at their downfall from a distance.

We could do with a book like this based on the relevant data of Reformed churches in North America. Here is the challenge for a perceptive pastor or academic who, rich with experience, is deeply moved by the urgent needs of God's people today. We need a writer who is strong in the power of the gospel, open to the questions that arise and yet humble in giving firm answers based on gospel truth to the complex issues of our day. Perhaps Reginald Bibby's book *Fragmented Gods* does this for the Canadian church.

One final comment. A thoughtful observer in the Netherlands made the appropriate remark that the present low state of the church is more common in the overall history of the church than the periods of growth. We should not look upon the distress that comes upon us as something uncommon. It should rather spur us on to be faithful — to the very end.

Waar blijft de Kerk? by Klaas Runia. Kampen, the Netherlands: J.H. Kok, 1988, 126 pp., paperback.

Dr. Schrottenboer is General Secretary of the Reformed Ecumenical Council, Grand Rapids, Mich.

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164 pp. Quality paperback. Illustrated. Price reduced.
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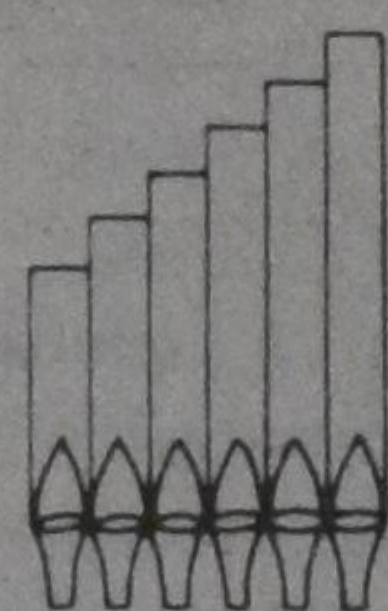
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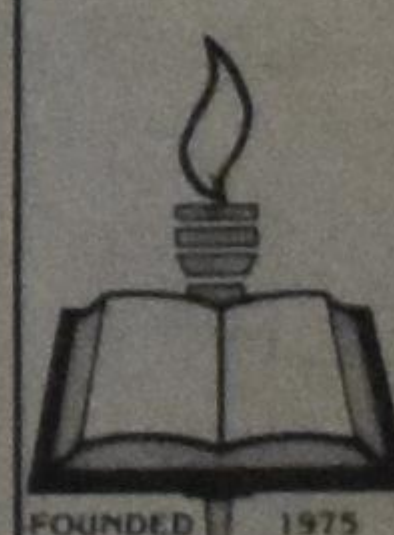
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Christmas Greetings	Thanks	Anniversaries	Obituaries	Personal
<p>BOERSMA: I wish ali my family and friends a blessed Christmas and God's peace and nearness in the New Year. Mrs. A. Boersma, C810, Holland Christian Homes, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2.</p> <p>HOOGERBRUGGE: We wish our family and friends the joy of Christmas and a New Year under the wings of God's unfailing love. Mr. and Mrs. J. Hoogerbrugge, C1108, Holland Christian Homes, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2.</p> <p>LIEVERDINK: I want to wish my family and friends a blessed celebration of Christmas and New year. Our God is faithful and true to his promises. Grada Lieverdink, P.O. Box 105, Iroquois, ON K0E 1K0.</p> <p>PASMA: George and Alice Pasma wish all our relatives and friends a most joyous and blessed Christmas and a happy New Year. 263 Clark Rd., London, ON N5W 5E7.</p> <p>PEGELS: Bij dezen wens ik al mijn familieleden en vrienden een gezegend Kerstfeest en Nieuw Jaartoe. Mrs. A. Pegels, C401, Holland Chr. Homes, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2.</p> <p>POSTHUMUS: Mr. and Mrs. Andrew and Hermina Posthumus wish all their friends and relatives a blessed Christmas and a happy and prosperous New Year.</p>	<p>WESSELING: Dirk and Riek Wesseling would like to express their sincere appreciation to their children, grandchildren, relatives and friends for the many cards we received on this unforgettable day of our 50th wedding anniversary. Above all we thank our God who made it all possible.</p> <p>Anniversaries</p> <p>1958 1988 On Dec. 26, 1988, the Lord willing, we hope to celebrate the 30th wedding anniversary of our parents and grandparents KLAAS and CATHERINE ZWIER (nee Hoogezand) We pray that the Lord will continue to bless them in the years to come. Love and congratulations: Martin & Janice Zwier Janet & Bob Vahrmeyer Sarah, Amie, Darren Robert & Sharon Zwier Justin, Trevor David Zwier Michael Zwier & Carol Gerrits You are invited to an open house on Dec. 26, 1988, at Bethany Chr. Ref. Church in Fenwick, from 2-4 p.m. Home address: Post office, Iroquois, ON K0E 1K0.</p> <p>Sarnia St. Catharines 1958 December 27 1988 "And by him we cry, 'Abba, Father.' The Spirit himself testifies with our spirit that we are God's children." (Romans 8:15-16) With praise and thankfulness to our heavenly Father we are pleased to announce the 30th wedding anniversary of our parents and grandparents SENSE and CORNELIA DE JONG (nee Smit) We are grateful to God for their many years of happiness together and pray that they may receive many more years together in his care. Their children and grandchildren: Anita & Dave Sikkema — Caistor Centre, Ont. Christine, David, Joseph, James, Steven (Mitch) Wynne de Jong — Toronto, Ont. Kevin & Heather de Jong — Toronto, Ont. Paul de Jong — St. Catharines, Ont. We invite family and friends to an open house at the Covenant Chr. Ref. Church, 278 Parnell Rd., St. Catharines, on Tuesday, Dec. 27, 1988, from 2-4 p.m. Best wishes only please. Home address: 2 Sullivan Dr., St. Catharines, ON L2N 1K2.</p> <p><i>Merry Christmas</i></p> <p>Fruitland Grimsby 1953 1988 On Dec. 26, 1988, the Lord willing, RALPH and TINA OEGEMA (nee Dykstra) hope to celebrate their 35th wedding anniversary. "Unless the Lord builds the house, its builders labour in vain." (Ps. 127:1a) We are thankful that you have been blessed with these years together and pray that you may be given many more! Love from your children and grandchildren: Cathy & Ray Potstra — Grimsby Evelyn, Brian, Alison John & Joan Oegema — Grimsby Andrea, Johnny Ron & Pauline Oegema — Winona Christina, Danielle, Carl Home address: 22 Orchard Pkwy, Grimsby, ON L3M 3A9.</p>	<p>1963 December 20 1988 With joy and thanksgiving in the Lord, we are happy to announce the 25th wedding anniversary of our dear parents ALBERT and ANN RUMPH (nee Drost) thank you for your love and support over the years and may God continue to bless you in the years ahead. Congratulations and love from your children: Brenda & Alvin Veenema Ron Catherine Monica Jason Home address: R.R.#1, Cambridge, ON N1R 5S2.</p> <p>Obituaries</p> <p>On Dec. 6, 1988, the Lord in his infinite wisdom took unto himself our beloved husband, father and grandfather EGBERT JANSEN at the age of 65, after a brief illness. Though he will be sadly missed, we are comforted by the knowledge that he is with his heavenly Father and forever singing his praises. Psalm 118:23. Beloved husband of Mary Jansen (nee Lamain) Dear father and grandfather of: John & Betty Jansen — Jordan Station, Ont. Ben, Shirley, Michael, Brian Pauline & Albert Bennink — Smithville, Ont. David, Allison, Krista, Jennifer Neil & Sophie Jansen — Richmond, B.C. Christopher, Helena, Alison, Carla Margaret & Dave Raymond — Waterford, Ont. Jamie, Becky, Ashley Nelly & Hans Overduin — Chatham, Ont. Joel, Stephen, Martin, Rachel, Jeffrey Ed & Triv Jansen — Beamsville, Ont. Kevin, Theresa, Kimberly, Elaine, Justin Henry & Lucy Jansen — Grand Rapids, U.S.A. Erin, Colin Also survived by one sister in the Netherlands. Funeral service was held Friday, Dec. 11, 1988, at the Vineland Free Reformed Church, pastor C. Schouls officiating. Ps. 90:10-12. Home address: 1 Slessor Blvd., Apt. 811, Grimsby, ON L3M 3T2.</p> <p>Romans 8:1,2 Suddenly on Monday, Nov. 21, 1988, our Lord in his infinite wisdom, called home my beloved wife, our dear mother and oma GEERTJE JELSMa (nee Van der Vecht) at the age of 63. Her favourite Psalm was 116. She was the beloved wife of Jan Jelsma. Dear mother of: Harry & Linda Jelsma — Delhi, Ont. Jane & Berend de Vries — Waterford, Ont. John & Nadine Jelsma — Waterdown, Ont. William & Margaret Jelsma — Don Mills, Ont. Wilma & David Kohl — Burlington, Ont. Diane & Rod Shippee — Burlington, Ont. Esther Jelsma — Simcoe, Ont. Mary Jelsma — Hamilton, Ont. Dear Oma of 11 grandchildren. Funeral service was held on Wednesday, Nov. 23, 1988, at 2 p.m., at the Chr. Ref. Church of Simcoe Ont., pastor Lammert Siofstra officiating. Home address: 8 Gunton Dr., Simcoe, ON N3Y 1E3.</p>	<p>"I can do everything through him who gives me strength." (Phil. 4:13) On Monday, Nov. 28, the Lord called home our beloved mother, grandmother and great-grandmother PIETERKE GRAANSMA (nee Boersma) in her 80th year. Predeceased by her dearly loved husband Klaas by three months. Dear mother of: Folkert & Aafke Graansma Gerrit & Janna Graansma Ann & Ralph Kok John & Frances Graansma Irene & Henk Noordermeer Beppe to 24 grandchildren and 31 great-grandchildren. Funeral service was held on Dec. 1, 1988, in the East Chr. Ref. Church in Strathroy, Ont., Rev. J. Tangelder officiating. Corresponding address: G. Graansma, 1 Locke Heights, Strathroy, ON N7G 3X1.</p> <p>Psalm 23 Op zaterdag 12 november 1988 heeft de Here plotseling uit ons midden weg genomen onze medebewoner JAN VAN DER VLIET op de leeftijd van 78 jaar. Namens de bewoners van South Chatham Village, 40 Elm St., Chatham, Ont.</p> <p>Accommodations</p> <p>Seeking a Christian gentleman to share a house in Brampton, Ont., 30 miles west of Toronto, with two other gentlemen in mid-20s. Available Feb. 1, 1989. For info. call: (416) 451-4047.</p> <p>We are looking for a house to watch and take care of, for the last part of May, the full months of June, July, and the first part of August; preferably in the Hamilton-Burlington area. We are willing to take care of lawn, garden, plants, etc. I am studying at a Reformed theological seminary, and will be back in Ontario with my wife for these months. If interested please call: Ada Zekveld (519) 485-1728 or write: Tony and Arley-Ann Zekveld, 603-A McDonald Dr., Clinton, MS 39056, USA.</p> <p>For Rent</p> <p>Two-bedroom apartment located at Scott and Hewko St. in St. Catharines. Will be available around Jan. 15, 1989, at \$395 a month, hydro extra. Phone: (416) 937-4207 after 6 p.m.</p> <p>Mobile home, 2 bedrooms, 2 baths, pool and marina. Available Jan. 3 — Jan. 26, 1989. Bradenton area, Florida. Call (416) 459-3913.</p> <p>Personal</p> <p>Gentleman, 30 years of age, would like to meet female Christian companion of roughly the same age. Must be willing to live in the country. Serious replies only. Reply to File #2511 c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.</p> <p>Single Men and Women If you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose \$2.00 for a complete information package explaining our services. Established in 1967.</p>	<p>Het Consulaat-Generaal zou gaarne in contact willen komen met de navolgende personen:</p> <p>ALBARDA, Jan Horatius, geboren op 7 juni 1910 te 's Gravenhage echtgenote: ALBARDA-van der Veen, Elske, geboren op 5 oktober 1909 te Bandoeng. Naar Canada vertrokken in 1951. Laatstbekende adres in Canada: 14 Riverdale Dr., Thistle town, Rexdale, Ont. ALTENBURG, Wijbe, geboren op 5 april 1924 te Hennaarderdeel, laatstbekende adres in Nederland: Hooglandseweg 8, Amersfoort. Naar Canada vertrokken op 14 april 1954. ANTHONIJZ, Glenn Bertus en echtgenote WATSON, Carole Lynn, resp. geboren op 6 augustus 1963 te Helmond en 7 oktober 1963 te Mississauga, Ont. Naar Canada vertrokken op 29 april 1986 en de echtgenote eind augustus 1988. VAN DE (R/N) BIJ-de Vries, Janke, geboren op 22 februari 1933. Laatstbekende woonplaats in Canada: Kettleby, Ont. DUDEN, Friedrich Otto Ernst, geboren op 20 juni 1923, laatstbekende adres in Nederland: Weverstraat 24A, Gorinchem. Naar Canada vertrokken op 20 juni 1968. EDELNBOS, Lucas, geboren op 24 juni 1923 te Enkhuizen, laatstbekende adres in Nederland: K. Amstelstraat 12A, Amsterdam. Naar Canada vertrokken op 29 juni 1966. Laatstbekende adres: 46 Drake Blvd., Bramalea, Ont. VAN DE GEIJN -van Staveren, Francina Cornelia, geboren op 28 mei 1924 te Rotterdam, laatstbekende adres in Nederland: Beeneringstraat 45D, Rotterdam. Naar Canada vertrokken op 7 juli 1963. HOFFMAN, Johan Doeije Willem, geboren op 11 augustus 1934 te Utrecht, laatstbekende adres in Nederland: Prof. R. Boslaan 12, Utrecht. Naar Canada vertrokken op 7 augustus 1959. KES, Aart, geboren op 20 juni 1923, laatstbekende adres in Nederland: 3e Vogelstraat 4, Amsterdam. Naar Canada vertrokken op 15 augustus 1955. LEEWES, Gerrit Jan, geboren op 28 juni 1923, laatstbekende adres in Nederland: Dieterstraat 92, Nijmegen. Naar Canada vertrokken op 14 mei 1952. NIETVELT, Andreas Jacobus, geboren op 21 mei 1923, laatstbekende adres in Nederland: Orteliusstraat 30Ihs, Amsterdam. Naar Canada vertrokken op 6 december 1951. OVERVELD, Hendrik, geboren op 10 juli 1923, laatstbekende adres in Nederland: Lichtenvoordseweg 38, Varsseveld. Naar Canada vertrokken op 30 juni 1954. PENNINGS, Gerrit Hendrik, geboren op 6 januari 1905 te Wisch, laatstbekende adres in Nederland: Aaltenseweg 14, Varsseveld. Naar Canada vertrokken op 15 april 1952. VAN DE (R/N) SLUIS, Hendrik, geboren op 28 juni 1923, laatstbekende adres in Nederland: Hoge Naarderweg 20, Nijmegen. Naar Canada vertrokken op 21 januari 1954. TEENGs, Leonard Willem Jan, geboren op 15 juli 1923, laatstbekende adres in Nederland: Amsterdamseweg 174III, Arnhem. Naar Canada vertrokken op 13 mei 1952. WANJON, Franciscus Bernardus, geboren op 5 juli 1924 te Arnhem, laatstbekende adres in Nederland: Nw. Aanleg 6, Arnhem. Naar Canada vertrokken op 4 mei 1954.</p> <p>Consulaat-Generaal der Nederlanden 1 Dundas St. W., Suite #2106, Box 2, Toronto, Ontario M5G 1Z3 Tel: (416) 598-2520.</p>
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Marriages				
<p>McEWEN-WIKKERINK: Believing that God has brought them together for a life of service, we welcome with love into our family CYNTHIA McEWEN who will become the wife of our son WES WIKKERINK D.V., on Jan. 7, 1989. Wes and Cynthia will serve the Lord in Rosebud, AB T0J 2T0. Reind and Wilma Wikkerink, Brampton, Ont.</p>				

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<p>Teachers</p> <p>MISSISSAUGA: John Knox Christian School Society of Mississauga seeks qualified teachers for probable vacancies in the Grade 4-7 range for the 1989-90 school year. A Reformed world and life view is necessary. Please call: Lorna Keith, Principal (416) 822-8131 or Anne Veeneman, Education Committee (416) 844-6454.</p> <p>MISSISSAUGA: John Knox Christian School Society of Mississauga seeks qualified teacher to provide part-time relief in Grade 7 from March through June 1989. A Reformed world and life view is necessary. Please call: Lorna Keith, Principal (416) 822-8131 or Anne Veeneman, Education Committee (416) 844-6454.</p> <p>WELLANDPORT: Wellandport Chr. School needs experienced, loving, caring, devoted Christian teacher for a hard working Grade 3 class. Position opens January 1989. Contact: W. Thies, at the Wellandport Chr. School, R.R.#1, Wellandport, ON L0R 2J0 or phone: (416) 386-6272 (school); (416) 892-2155 (home)</p> <p>BRAMPTON: John Knox Chr. School seeks application to fill a Grade 2/3 position commencing Jan. 3, 1989. French experience an asset. Please send resume to: Ike Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel: (416) 451-3236 (school).</p>	<p>Dordt College will add a full-time Campus Pastor in its Office of Student Affairs. Position to begin September 1989. Interested individuals should send letter of inquiry to:</p> <div><p>Dr. J.B. Hulst President Dordt College Sioux Center, IA 51250</p><p>Dordt College is an equal opportunity employer.</p></div>		<p>Immanuel Day Care Centre requires an E.C.E. graduate. Persons interested in this position should forward their resume to the</p> <p>Immanuel Day Care Centre Attention: Mrs. H.A. Meininger 25 Channel Nine Court Agincourt, ON M1S 3B2</p>	<p>Central Alberta Christian High School Society Lacombe, Alberta, anticipates the beginning of a Christian high school in September 1989. Inquiries are invited from experienced, devoted, versatile and hard-working teachers who would be involved in the organization of programs, facilities, promotion and curriculum development. Submit all inquiries or resumes to:</p> <p>John Busaan, R.R.#1, Blackfalds, AB T0M 0J0 phone: (403) 885-4416 or Mrs. Grace Stolte, R.R.#1, Blackfalds, AB T0M 0J0 phone: (403) 885-4235</p>
<p>Real Estate</p> <div><p>Moving to or from Thunder Bay? Call Don Ten Have (807) 577-4810 Representing Midwest Realty Limited (807) 623-7404</p></div>	<p>Christian Cottage Imports Division of Son Catchers Renewal Crafts seeks Executive Director</p> <p>Half-time / Possible Full-time Position Primary responsibility to promote and develop marketing opportunities in Canada for cottage industry handcrafts from CRWRC sponsored income generation projects.</p> <p>Please apply in writing to: Christian Cottage Imports P.O. Box 5070, Burlington, ON L7R 3Y8 For additional information call (416) 366-8698</p>		<p>Beacon Christian High School St. Catharines, Ont. invites applications for the position of PRINCIPAL</p> <p>Please consider this as:</p> <p>(1) An opportunity to lead a teaching team dedicated to Christian excellence in a small school (120 students) with a low student/teacher ratio with a multi-faceted program being carried out in up-to-date facilities.</p> <p>(2) An opportunity to encourage the development of Christian education.</p> <p>(3) An opportunity to grow personally.</p> <p>(4) An opportunity to further the cause of Christian education within a wider context.</p> <p>Interviewing for the position will begin in December of 1988 and the Board hopes to make an appointment by February 15, 1989.</p> <p>Enquiries may be directed to Albert J. Bakker, Chairman of the Board, Association for Christian Education of St. Catharines, 2 O'Malley Drive, St. Catharines, Ontario, L2N 6N7, (416) 935-8386 (evenings) or (416) 688-1520 (days) or Ben Vandezande, Chairman of the Education Committee, (416) 937-0418 (evenings) or (416) 646-4511 (days).</p>	

Classified/Events

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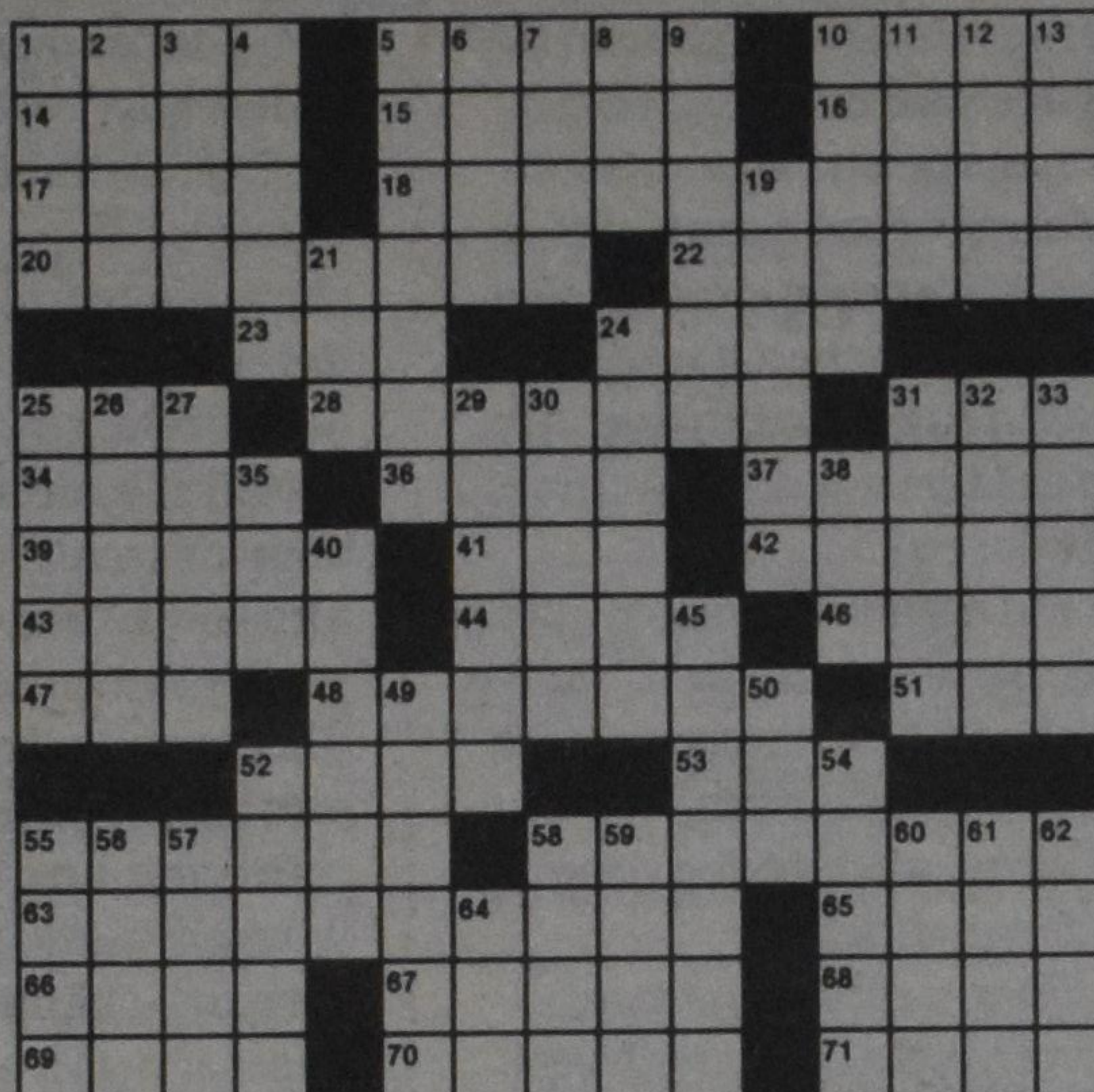
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K0K 2X0
Phone: (416) 352-2308

Weekly Crossword

by Frank Geary

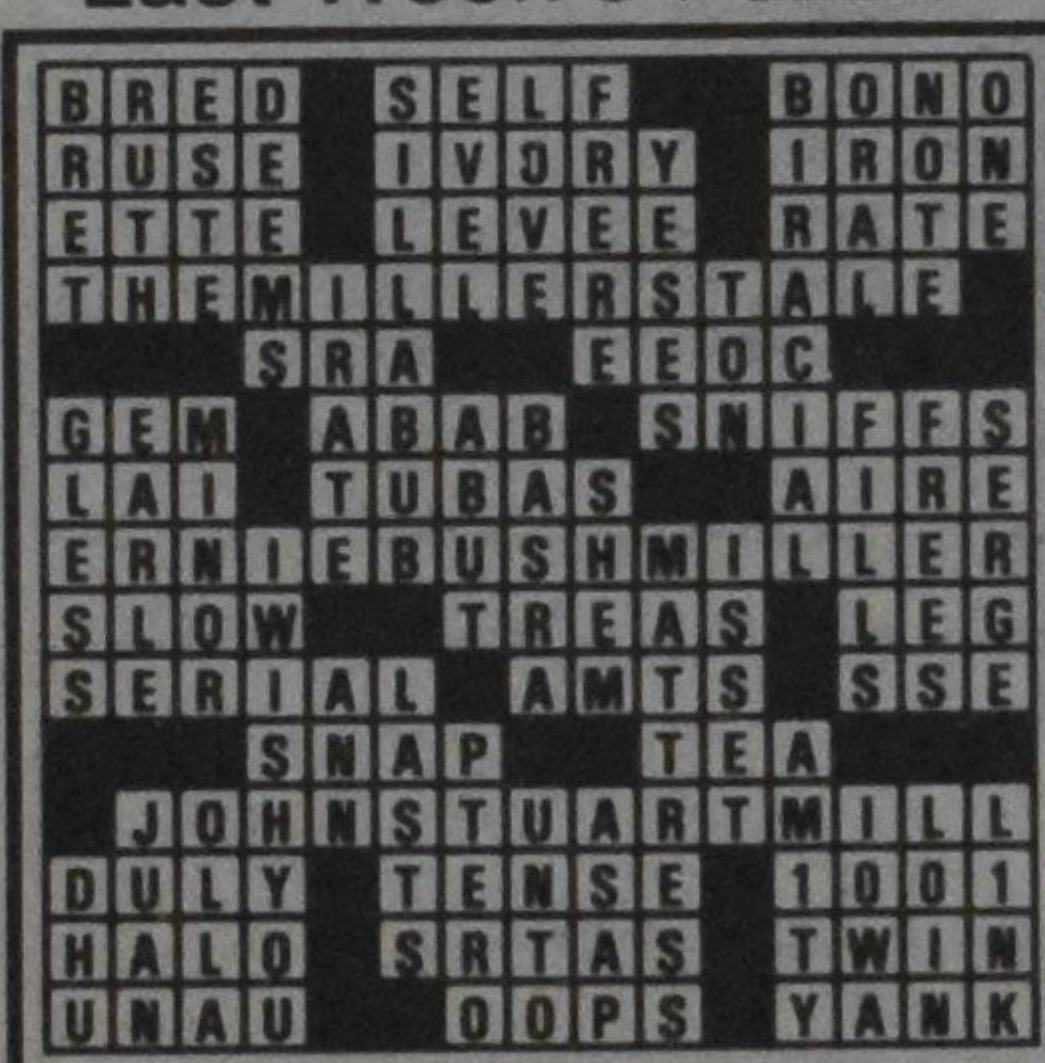
ACROSS
1 Flasco
5 Lively dance
10 Hill builders
14 Movie hero
15 "To a rag
and — ..."
16 Temporary
grant
17 Sp. lady
18 Renewal of
vigor
20 That can be
expunged
22 Cylindrical
23 Ms Gabor
24 Outlet
25 Joke
28 Yes men
31 Short traffic
sign
34 Inspired
reverence
36 Long times
37 Else
39 Narrow paths
41 Conveyance
42 Superman
actor
43 Got up
44 Author Harte
46 Ancient Gr.
city
47 Vast expanse
48 TV's "—
Fortune"
51 Nourished
52 Inheritor
53 Label
55 Meet the
expense of
58 Snakes
63 Make artistic
in a way
65 Descended
66 Teepee
67 Kind of stock
68 Wise man
69 Back talk
70 Valleys
71 Easy job

DOWN
1 — one's time
2 Scent
3 — Lisa
4 Bored



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Last Week's Puzzle



5 Trash
6 Genesis name
7 Single
8 Out — limb
9 Annoy
10 Vigilant
11 Not even one
12 Diplomacy
13 Snick and —
19 Adverse critic
21 — Gardner
24 Liner
25 Festivals
26 Cognizant
27 It. city
29 Second-story
man
30 Habituate: var.
31 Ledge
32 Embankment
33 Mountain
nymph
35 — Moines
38 Pipe joint
40 Tailors
45 Walks
unsteadily

49 Concealing
50 Suet
52 Hordes
54 Tumbler
55 Deeds
56 Insect
57 Rooters
58 Mellow
59 Islamic
prayer
60 Dash
61 Latvian city
62 Pace
64 Univ.

Calendar of Events

- Dec. 16** Christmas Concert by the band "Holland's Glory" at 8 p.m. at Covenant CRC, St. Catharines, Ont. Everyone welcome.
- Dec. 17** Organist Christian Teeuwse, soprano Wendy Humphreys and trumpeter Stuart Laughton in concert at 8 p.m. in Trinity CRC, St. Catharines, Ont. Tickets \$6 (adults) and \$5 (seniors/children).
- Dec. 17** Christmas Concert by Leendert Kooij's OCMA with organist Andre Knevel. At 8 p.m., Willowdale United Church, Willowdale, Ont. For tickets call (416) 636-9779.
- Dec. 18** Christmas Concert by the Brampton Chr. Choral Society "Praise the Lord" at 8 p.m. in the Second CRC, Brampton, Ont.
- Dec. 18** Candlelight Christmas Service with "The Ambassadors" at 7 p.m., First CRC, Hamilton, Ont.
- Dec. 18** Christmas Concert by the St. Thomas Ladies Choir "Gloria in Excelsis" and the St. Thomas & District Male Chorus "Crescendo" at 8 p.m. in First United Church, St. George St., St. Thomas, Ont.
- Dec. 18** Candlelight Service with "Adoramus Maranatha Choir" (John Hunse, director) at 7:30 p.m., Maranatha CRC, York, Ont.
- Dec. 21** Christmas Concert by Leendert Kooij's OCMA with organist Andre Knevel. At 8 p.m., Rehoboth CRC, Bowmanville, Ont. For tickets call (416) 636-9779.
- Dec. 23** Candlelight Service with "Adoramus Maranatha Choir" (John Hunse, director) at 8 p.m., Mt. Hamilton CRC, Hamilton, Ont.
- Dec. 23** Christian Choir "New Life" and the Male Chorus "Collegium Musicum" will present a Christmas concert at 8 p.m. in the Maranatha CRC, St. Catharines, Ont.
- Dec. 27-30** Sixth Annual Young Adult Challenge Conference will be held in Vancouver, B.C. Sponsored by Young Calvinist Federation.
- Jan. 11** Stained Glass Concert "Mannheim to Vienna" featuring Boris Brott with his Hamilton Philharmonic Orchestra and clarinet soloist Michael Rusinek. At 8 p.m. in the Redeemer College Auditorium, Ancaster, Ont.
- Jan. 14** RCBPA Chatham Chapter breakfast meeting, 8 a.m. at the Saxony Restaurant, Chatham, Ont. Speaker: Wm. Elzinga. For reservations call (519) 354-2193.
- Jan. 20** "Homage a Sengih — a retrospective of Henk Krijger in North America." Candlelight reception at 8 p.m., featuring guest speaker Dr. Calvin Seerveld, at Redeemer College, Ancaster, Ont. Public cordially invited. For info. call Daina Doucet at (416) 648-2131, ext. 233.

Advertising deadlines

Dated	Mailed	2-column ads	Classified deadlines
Fri. Dec. 23	Tues. Dec. 20	Wed. Dec. 14-8:30a.m.	Thurs. Dec. 15-8:30a.m.
Fri. Jan. 6	Tues. Jan. 3	Wed. Dec. 21-8:30a.m.	Thurs. Dec. 22-8:30a.m.
Fri. Jan. 13	Tues. Jan. 10	Wed. Jan. 4-8:30a.m.	Thurs. Jan. 5-8:30a.m.

Grada Lieverdink's second book has
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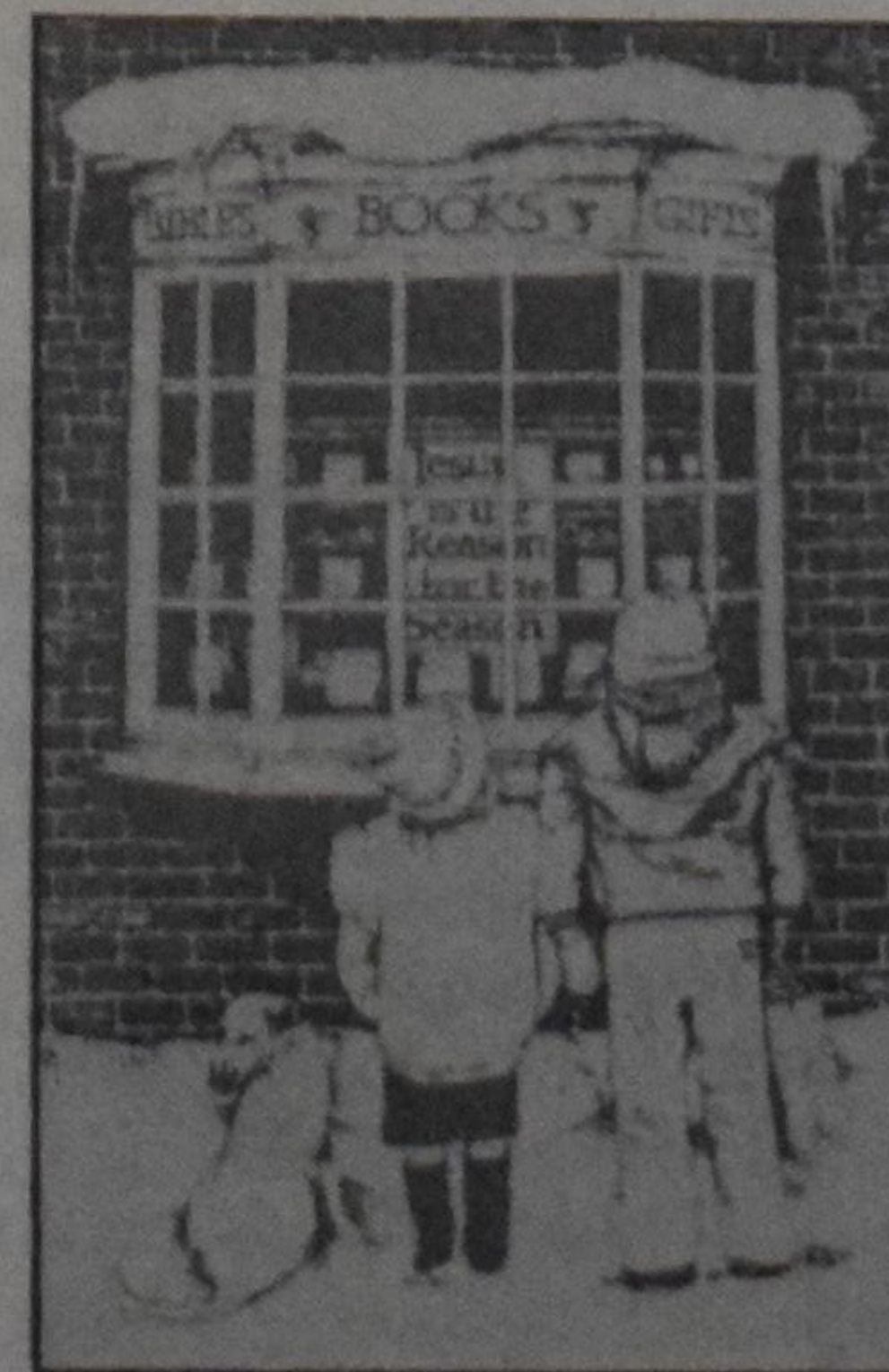
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reduced: just to reduce
inventory. What will
be included is the annual
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Hoe lief heb ik uw wet!

"Hoe lief heb ik uw wet!

De hele dag is zij in mijn gedachten."

"In uw geboden vind ik mijn levensvreugde."

*"Uw geboden zijn mij een vreugde,
uw woorden heb ik lief.*

Mijn handen hef ik op naar uw geboden."

Ziedaar, enkele willekeurige citaten uit psalm 119, de langste van alle psalmen, die een lofzang is op de Wet des Heren. De dichter van psalm 119 wordt niet moede de liefde te betuigen, die hij heeft voor de wet van God. Mensen van deze tijd zullen dat wel vreemd vinden. Die Wet immers, door Mozes op de tocht door de woestijn aan het volk Israël gepresenteerd, loog er niet om en bevatte een reeks onverbiddelijke voorschriften op de overtreding waarvan keiharde straffen waren gesteld.

Dat spreekt mensen van vandaag niet zo erg meer aan.

Velen gedragen zich immers tegenwoordig alsof zij onder en boven de wet leven. Mensen van nu willen zich de wet niet meer laten stellen. Zelfs intrinsieke (wezenlijke) waarden tellen voor hen niet meer mee. En om die intrinsieke waarden van het leven gaat het juist in de Wet van God! Die wet is in feite de meest uitgebalanceerde wegwijzer voor het ware levensgeluk. De dichter van psalm 119 had dat goed in de gaten! "Wie uw wet liefheeft, is veilig," zo getuigt hij.

Als er ook in onze dagen wat meer liefde zou zijn voor en geleefd zou worden naar de

Wet des Heren dan zouden wij ons allemaal een stuk veiliger kunnen voelen. Maar helaas!

Zou er wel ooit een tijd zijn geweest waarin de wet der tien geboden door beschaafde mensen zo brutaal en openlijk aan de laars wordt gelapt als in onze dagen?

— God liefhebben boven alles en de naaste als zichzelf? God is toch dood? En de naaste moet zichzelf maar redden.

— Geen andere goden voor Gods aangezicht?

Er zijn waarschijnlijk nog nooit zoveel afgoden geweest als in onze tijd

— De naam van de Here uw God niet ijdel gebruiken?

Op radio en televisie hoor je haast niet anders. En deze media zijn smaakbepalend. Het taalgebruik wordt steeds oppervlakziger en leger.

— Gedenk de sabbatdag dat gij die heiligt?

De leeglopende kerken duiden

er op dat de mensen 's zondags elders hun "heil" zoeken.

— Eert uw vader en uw moeder?

Ach, die gedragen zich tegenwoordig ook niet altijd zo voorbeeldig.

— Gij zult niet doodslaan?

Een mensenleven lijkt in onze tijd soms maar weinig waard.

— Gij zult niet echtbreken?

De huwelijksmoraal staat op een laag pitje getuige het record aan echtscheidingen ...

Huwelijksontrouw wordt door de maatschappij nauwelijks meer als iets exceptioneels ervaren. Bij de Israëlieten werd je er voor gegrepen en net zo lang met stenen bekogeld tot je stierf!!

— Gij zult niet stelen?

Nog nooit zijn er zoveel gauwdieven geweest als in onze tijd. Het onderscheid tussen het mijn en dijn lijkt steeds meer te vervagen.

— En dan zwijgen wij nog maar

over de valse getuigenissen waarmee wij regelmatig worden geconfronteerd en de stelselmatige pogingen waarmee men onze begeerte probeert te wekken.

Wij gaan steeds beter begrijpen waarom de dichter van psalm 119 zo uitbundig en zo uitvoerig de lof heeft bezongen van de inzettingen des Heren. Die zijn een behoud voor de mensen. Het is meer dan ooit nodig om die inzettingen voortdurend voor ogen te houden. Gezegend de mens die met de dichter van psalm 119 kan zeggen: "Hoe lief heb ik uw wet! De hele dag is zij in mijn gedachten."

Overgenomen uit: Friese Kerkbode.

Gods kostgangers Toon

Lini R. Grol

In mijn moeders ogen waren we allemaal Gods kostgangers, en op de een of andere manier moesten we elkaar helpen.

Eén van die kostgangers was Toon. Mensen die hem niet kenden, en hem zo langs de Ubbergse weg zagen staan, met zijn houten been, leunend op zijn stok, en met de gelapte versleten kleding en zijn oude verweerde gezicht, dachten dat hij een bedelaar was. Zoals er zovele destijds in de dertiger jaren rond Nijmegen te zien waren.

Toon had zo zijn vaste plekjes. In mijn tijd stond hij meestal aan de overkant van ons huis. Voorbijgaande fietsers groette hij bij naam en velen sprongen van hun fiets om hem iets toe te stoppen. En omdat hij het soms liet vallen en wij er vlot bij waren om het op te rapen, zagen we dat het niet zo maar een cent was. Eerder een stuiver, een dubbeltje, en soms, rond Kerstmis en Pasen, wel eens een kwartje. We wisten dus dat Toon geen

gewone bedelaar was die je afschepte met een cent.

Moeder gaf ons 's zaterdagsmiddags elk een dubbeltje om aan Toon te geven, met de boodschap: "Omdat Toon zo goed op jullie past." Inderdaad, als we te dicht bij het riviervakje "Het Meertje" durfden komen, dan brulde Toon met een zware stem: "Kom daar weg of ik zal jullie." Dan zwaaide hij dreigend zijn dikke stok, als bewijs dat het menens was.

Hoewel niemand kon zeggen dat Toon ooit iemand had geslagen, toch bleven we dan wijselijk even uit zijn buurt, maar gelukkig riep hij ons dan even later iets vriendelijks toe. Hij lette steeds op ons en zag allerlei gevaren, waarvan wij ons amper bewust waren.

De tram zag hij van verre aankomen, auto's waren in die tijd nog niet zo veelvuldig op de

weg als nu, maar als hij er een zag aankomen brulde hij altijd: "Sta stil, nie oversteke, blief staan." Met diep ontzag voor Toon en zijn stok, bleven we braaf staan, ook wanneer we niet over wilden steken, maar zo nodig gingen we toch pas met algehele toestemming van Toon.

In die tijd dat hij daar stond en op alle buurtkinderen lette, had moeder elke dag iets te eten en drinken voor hem. Een kop soep met een boterham, of koffie met koek of zo iets. Geen van de burens sloofde zich zo uit voor hem als moeder, ofschoon hun kinderen ook onder zijn hoede waren.

Toon rekende er al helemaal op en het was daarom helemaal niet zo bijzonder als hij ons maande om eens naar binnen te gaan, met de woorden: "Kiek us woar m'n soep, or de koffie blieft," duidelijk misnoegd over het late uitblijven van zijn versnapering. Meestal had moeder het dan net klaar staan. En als we dan met zijn bestelling naar buiten kwamen, lachte Toon breed met zijn tandeloze mond en riep naar moeder die in de deur stond toe te zien, dat we onze taak naar behoren vervulden en het netjes afleverden. "As dà ge bedankt zeit, dà witte, woar?" Moeder lachte en knikte dan en verdween in huis, maar dat bedankje van Toon bleef in ons huis hangen, en werd nog wel eens voor de grap gebezigd.

Toon kon sterke verhalen vertellen over de oorlog in Atjeh. We geloofden stellig dat Toon in zijn jonge jaren een dappere soldaat was geweest en in die oorlog zijn been had verloren. Niemand wist waar hij woonde, want daar sprak hij nooit over en om de een of andere reden vroegen wij er ook niet naar.

Gerry, mijn jongste broer, was de laatste onder zijn hoede,

en misschien daarom bleef hij het langste op Toon en zijn komen en gaan letten. Toen de kleine kinderen ook de hele dag naar school gingen veranderde Toon van standplaats, en zo waren wij ons eerst niet eens bewust, dat hij langzaam maar zeker uit ons leven verdween. Op een dag, Ger was al bijna volwassen, zag hij de nu erg oude Toon op de weg wankelen. Toon was kennelijk ziek, dus bracht Ger hem naar zijn huis, een troosteloos klein hokje met een ijzeren ledikant, een houten stoel en een klein tafeltje, in een donker mannen-logement. Een paar dagen later stierf Toon. Volgens de dokter, die Ger erbij had gehaald, stierf Toon aan een verwaarloosde longontsteking. Niemand lette immers op de oude ziel.

Zijn enige en dierbaarste

bezittingen gaf hij aan Ger: een handjevol oude oorlogsmedailles, die bij nader onderzoek niet eens van hem bleken te zijn. Andermans medailles en eretekenen waren de schatten waaromheen Toon zijn heldhaftige daden had gedroomd. Nu hoorden we ook, dat hij zijn been verloren had in zijn jonge jaren, toen hij in een dronken bui van de tram was gevallen, die daarna zijn been verbrijzelde.

Toon was een man zonder aanzien. Hij had geen mens die over hem treurde, maar toch heeft hij in velen van ons een herinnering nagelaten, van een arme eenzame man, die het zijn taak vond op ons te letten, zodat wij niet zouden verongelukken.

Lini Grol woont in Fonthill, Ont.

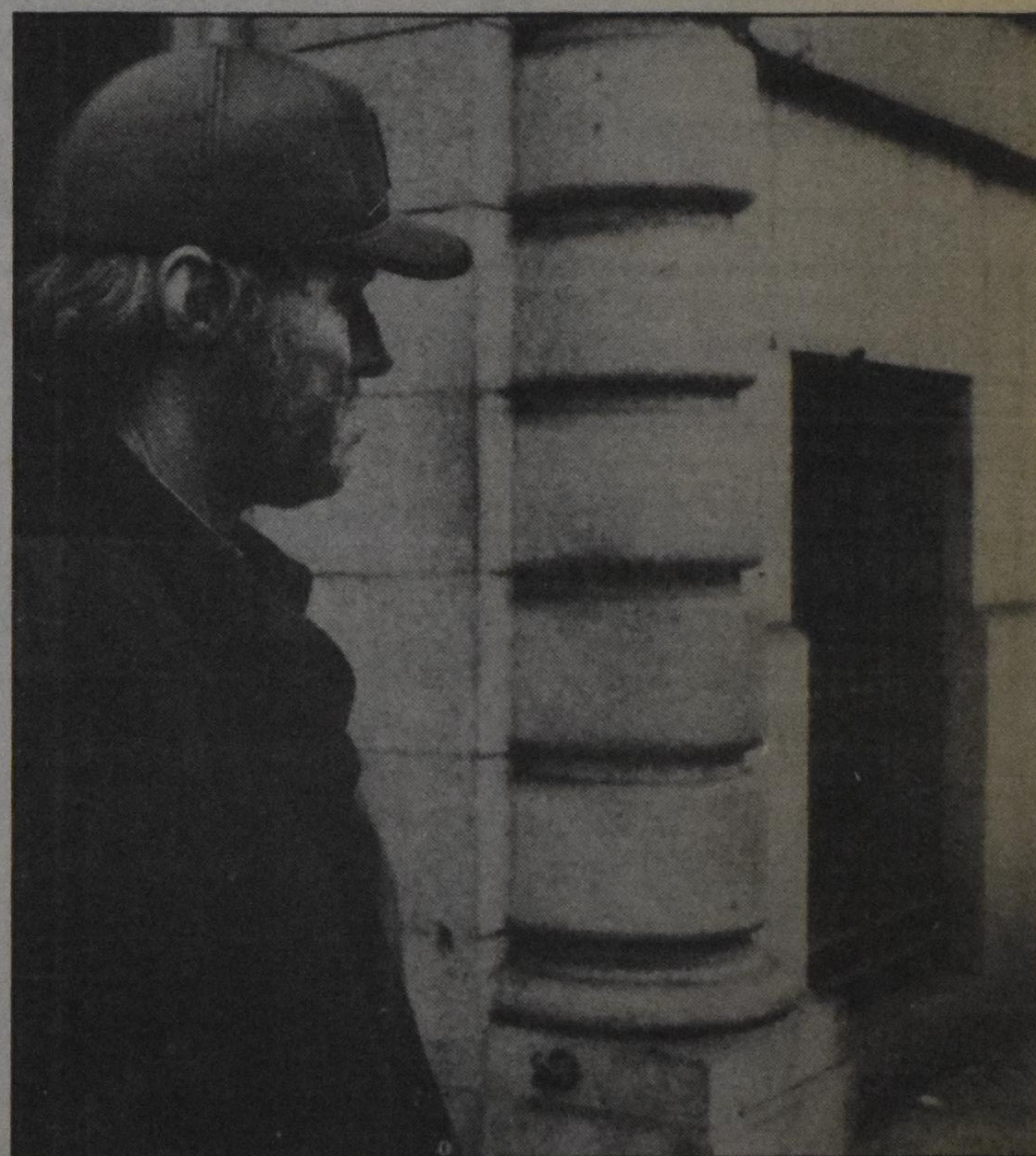


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“Indonesië weigeraars” mogen niet gerehabiliteerd worden

Maj. bd. E. Roosegaarde
Bisschop

Gaarne wil ik commentaar geven op het bericht “Indonesië-weigeraars vragen om eerherstel,” afkomstig uit Dronten, Nederland.

In dit bericht wordt gesproken over 1200 zogenoemde “Indonesië-weigeraars.” Dit waren dienstplichtigen, die, aangekomen in Indië, op een gegeven moment, tijdens en na de politieke acties, dienst weigerden. Uiteraard werden zij hiervoor gestraft, maar thans eisen zij “rehabilitatie,” “eerherstel”(!), profiterend van een bepaalde politieke trend, die voornamelijk in gang gezet is door de zgn. officiële Rijkshistoricus, prof. Dr. L. de Jong in het laatste deel van zijn *Het Koninkrijk der Nederlanden in Oorlogstijd*.

Deze trend wil de mening ingang doen vinden, dat de Nederlandse militairen, die waren uitgezonden naar Nederlands Indië, slechts tot taak hadden “de koloniale belangen van Nederland te verdedigen.” Dr. de Jong voegt daar bovendien nog aan toe, dat er op grote schaal van oorlogsmisdaden sprake zou zijn geweest!

In Nederland is, o.a. door de Bond van Wapenbroeders, krachtig geprotesteerd tegen de bewuste verdraaiing der feiten, met als resultaat, dat Dr. de Jong tenminste de scherpste kantjes van zijn voor ons toch nog steeds onaanvaardbare tekst heeft moeten afslijpen.

Evenzo acht ik het als Voorzitter Gewest Canada van de Bond van Wapenbroeders mijn plicht deze disinformatie met kracht te bestrijden. Wat zijn nl. de feiten?

Vrijwillig samengaan

Om te beginnen citeer ik HM Koningin Wilhelmina, zoals zij sprak in haar historische toespraak voor Radio-Oranje in London op 7 december 1942: “Een harmonisch en vrijwillig samengaan van Nederland en Indonesië in Rijksverband.” Het verwezenlijken van deze doelstelling welke het einde van het koloniale tijdperk inluidde, hield echter NIET in het Indonesische volk over- en uit te leveren aan de collaborateur Soekarno, die tijdens de Tweede Wereldoorlog de Japanse oorlogsmachine smeerde met het ronselen van honderdduizenden Indonesische slavenarbeiders.

Het verwezenlijken van die doelstelling hield evenmin in, dat zij ten koste zou mogen gaan van de levens van de duizenden weerloze Nederlandse vrouwen en kinderen, die na de Japanse capitulatie, tijdens de beruchte Bersiap-periode, door de extremisten van diezelfde

Soekarno werden belaagd, gemarteld en vermoord.

Als beschermer

Ten tweede citeer ik uit de beroemde Dagorder van onze onvergetelijke Generaal S.H. Spoor, waarin hij de doelstelling, waarmee wij naar Nederlands Indië gingen, als volgt verwoordt: “Het vrijheidsbeginsel voor deze volkeren blijft richtsnoer voor de toekomst. Gij treedt niet als vijand de Indonesische bevolking tegemoet, doch als beschermer en als bevrijder van de terreur, waaronder zij nog steeds zucht.”

Dáár lag in eerste instantie onze plicht en opdracht: een einde maken aan moord en plundering van de Indonesische burgers en ongewapende Europeanen door de zgn. “Pemoeda’s.” Dit waren bendes, militair opgeleid en bewapend, en geestelijk geïndoctrineerd, door de Japanners; de Japanners, die in eerste aanleg Indonesië wilden maken tot een vazal-staat. Na hun nederlaag wijzigden zij dit in de volgende oplossing: het stichten van een “Republiek Indonesia” onder de aarts-collaborateur Soekarno, met verplichtingen aan Japan voor zijn zelfstandigheid, en tot aan de nok toe vol met Japanse infiltranten.

Deze Japans-Indonesische terreur na de Japanse capitulatie was mogelijk gemaakt doordat op de Conferentie van Potsdam (juli-aug. 1945), de bevrijding van alle hoofdeilanden van Ned. Indië niet meer werd overgelaten aan Generaal D. MacArthur, maar op verzoek van Groot-Brittannië, werd toegewezen aan het “South-East Asia Command”; Admiraal Mountbatten kreeg de verantwoordelijkheid.

Pas een vol jaar na de Japanse capitulatie stonden de Britten toe, dat Nederlandse troepen voet aan land zetten op eigen terrein en op die wijze eindelijk de meer dan 100.000 geïnterneerden, in meerderheid Nederlandse vrouwen en kinderen, konden gaan bevrijden!

Recht en Veiligheid

Ten derde citeer ik Generaal Spoor, als hem door de Chef Staf van de Koninklijke Landmacht, Generaal Kruls, in 1946 gevraagd wordt waarom hij de leuze, medegegeven aan de jongste dienstplichtigen, “Herstel van rust en orde,” zelf gewijzigd had in “Het brengen van RECHT en VEILIGHEID”: “Ik behoef u niet te zeggen, hoe overgevoelig een wantrouwige wereld, thuis zowel als in het buitenland, staat tegenover datgene, wat in Indië onze plicht is. Ik

vermijd daarom alles, wat misverstand zou kunnen wekken. Rust kan worden opgevat als gedwongen rust, orde als opgelegde orde, herstel als een terugkeer naar het oude. Daarom gebruik ik deze woorden niet, en heb ik de opdracht gewijzigd in “Het brengen, het moeten brengen, van VEILIGHEID and RECHT voor ALLEN.”

Vervuld van een diepe liefde voor het Indonesische volk, en van begrip voor de noden en behoeften van zijn soldaten en van die miljoenen volken van Indonesië, inspireerde hij zijn troepen onafgebroken tot grootse daden van zelfdiscipline, uithoudingsvermogen en verdraagzaamheid; dit alles voor het welzijn, rust, recht, en veiligheid van de inlandse bevolking zelf.

Tenslotte: nadat wij enige duizenden van onze collega's gevallen in de uitoefening van hun plicht, hadden moeten achterlaten in Indonesische bodem, stierf ook onze Generaal op 25 mei 1949, eveneens als een slachtoffer van uiterste plichtsbetrachting, nadat wij op last van de Verenigde Naties de strijd voor het brengen van Veiligheid en Recht, als een eerste stap op de

lange weg van *evolutie* naar zelfbestuur, hadden moeten staken en alle bevrijde gebieden moesten opgeven; de Verenigde Naties, die, volkomen verblind in hun zucht naar dekolonisatie, niet in staat waren het onderscheid te maken tussen de juiste, *evolutionaire* weg en de rampzalige weg van de antiwesterse, Japans-geïnspireerde *revolutie*....

Conclusie: de 1200 zgn. “Indonesië-weigeraars”

mogen NIMMER gerehabiliteerd worden, aangezien zulks een grove belediging en “trap na” zou zijn aan het adres van allen, die voor de goede zaak in Nederlands-Indië hun plicht op eervolle wijze vervulden, en onder hen, in de eerste plaats onze Generaal S.H. Spoor.

Maj. Roosegaarde Bisschop is Voorzitter Gewest Canada van de Bond van Wapenbroeders.

Het leven

*Wij weven aan het kleed des levens,
maar geen weet hoe het worden zal,
geen is de kleur of maat gegeven
noch het patroon of dradental.*

*Toch weven wij. Zonlichte draden
door bitter donkere spanning heen,
waardoor het patroon eens zal verraden,
van het licht dat door de schering scheen.*

*Eens... als na het wisselen van veel draden
God eindelijk zal zeggen: “Het is af,”
dan zal Hij ons eindelijk verraden
waaraan Hij ons te werken gaf.*

Lini R. Grol

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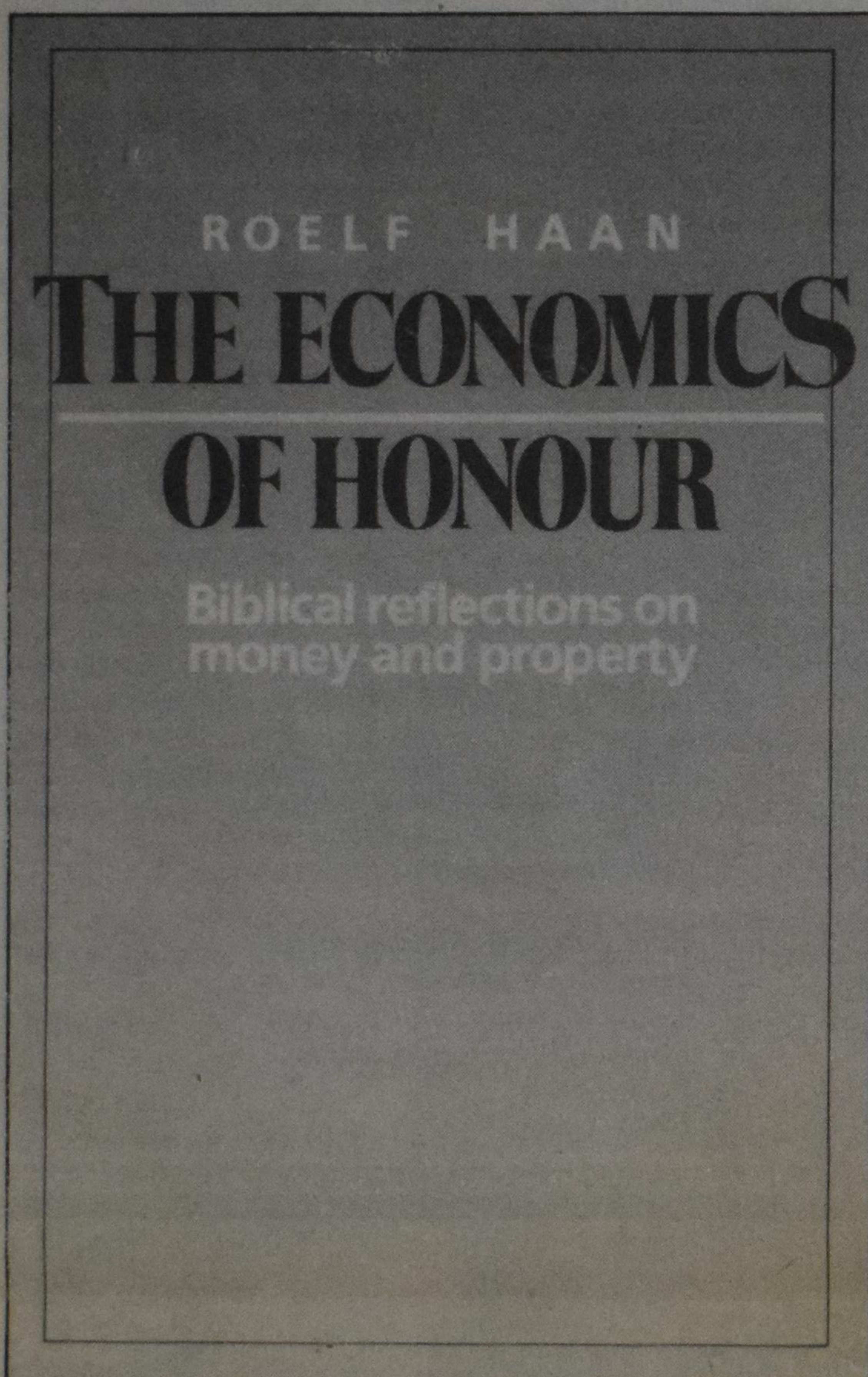
On behalf of our management and staff in Canada
and in Holland a Merry Christmas to all

Books

Robert VanderVennen, book review editor

Stewardly living

Economic living that honours the Bible



nevertheless it does tell us about wealth and poverty, production and distribution, commerce and development, trade and technology.

Haan has written a beautiful little book about these kinds of issues. In 14 short chapters he explains these topics and what they can mean for us today. One can read a chapter a day, and think it over — like using a diary.

The writing is not in difficult economic language, for insiders only. Haan starts each chapter with a Bible passage and explains simply how an economist reads it and lives out of it. The book provides a biblical critique of the common view held by economists. *Economics of Honour* shows us how the Bible speaks about cost, trade, nature, and where economic injustice comes from. But it also presents a way to humanize economics and to show its spiritual dimension.

Absurd text by secular standards

“Give us this day our daily bread.” This prayer is perhaps the most absurd text in the whole Bible for modern economists. They want us to organize our daily and future needs all by ourselves. Economics tells us of the “survival of the fittest.” But the Bible speaks of the “survival of the weakest” because God stands on the side of the weak. We need an economic system that allows for the lives of others. Haan searches for the best translation of Philippians 2:4, which in his RSV edition says, “Let each of you look not only to his own interest, but also to the interest of others.” He says that perhaps it should read, “Let each of you look not to his own interest, but to the interests of others.” How should you read your Bible?

It is easy, of course, to criticize any book that deals with the Bible and daily life. This book is not a textbook of theology nor of economics. It draws us in, requires us to think about how to act and react as Christians in our present-day economy. It does that by forcing us to think about Bible passages and the interpretations Haan offers. This means that we may wish to criticize some of Haan’s suggested conclusions.

As a student of economics I have always had problems with the relation between my personal faith and our economic activity. I have found it hard to explain to my Christian friends why I study economics. This book has helped me a lot in thinking through that relation. I have given the Dutch version as a gift to a number of my friends, to show that every Christian has a task and a responsibility toward the economy in which we live every day. You may find that to be a good suggestion.



Friends of God

Wayne Brouwer

The Bible (III)

“They devoted themselves to the apostle’s teachings” (Acts 2:42)

For many, Ivan Panin’s linguistic findings about the signature of God in the Bible are exciting “proof” of scripture’s special character. Finally, there is some objective, scientific assurance that the Bible speaks with authority.

Not convinced

But there are experts in Panin’s field who don’t find his “facts” so convincing. Some have shown that his selections are rather arbitrary: he chose certain items to study *because* they would come out right. If you stock a pond with just one kind of fish, that’s the only kind you will catch. You get what you are looking for. Or suppose you love to fish, but you only fish for trout. In fact, you believe that anything else that swims in the water is not even a fish if it is not trout. When you do go fishing, all you will catch is trout! So with Panin. He got what he was fishing for. And he only got what he was fishing for because he rigged the rules that way.

Others took Panin’s rules of research and then showed that some of the same analyses revealed the name or mark of the devil. And most scholars just laugh at another wacky attempt to “prove” that the Bible is special by circular reasoning:

- The Bible is special because it is the Word of God.
- It is the Word of God because God is the main author.
- We know that God is the main author because it is special.

Now all of this may sound strange or distant to you. But think for a moment about how you would explain the special character of the Bible to someone who knows nothing about Christianity. What kind of arguments would you use? Would they sound any better than Ivan Panin’s extensive numerical “proofs”?

(1) Divine doctrine

There are basically five different approaches people take toward understanding the special character of the Bible today. The first is this: the Bible is a divine book authored by God and then sort of dropped from heaven to us. It contains doctrinal truths in the form of propositions, and by mixing and matching these in the right way, a Christian can ultimately come up with a divine answer to every question of life. It is God’s book, a holy document that originates in a world far beyond our own. It is, in the words of one book about it, *That Manuscript from Outer Space* (Harold Willmington, Nashville: Thomas Nelson, 1977).

Most of us believe there is some truth to this, but we’re a little uneasy when it gets pressed this far. Then it begins to sound like the Qur’an of Islam, a divine book spoken through Muhammad as if he were merely a tape recorder, a book so holy that even translations from the Arabic original cannot be considered the Qur’an at all.

(2) Human testimony

In reaction to this kind of thinking, liberal Christianity has come up with a second alternative. The Bible is not a divine book, but it is a special book because it contains the *testimony* of individuals and nations that have felt the touch of God in their lives.

All people are deeply religious. All of us are on a quest to “find” God, or at least some spiritual answers to life’s deepest problems. The Bible is the best source-book for this search we are on. It is a collection of the *best* religious testimonies in the world, including that of Jesus. By listening to the experiences of others, maybe we, too, will one day find the hand of God resting on us. That’s why the Bible is important to us.

(More next week)

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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The Economics of Honour: Biblical Reflections on Money and Property, by Roelf L. Haan. Geneva: World Council of Churches, distributed by the Anglican Book Centre, Toronto, 1988. Paperback, 71 pp., \$9.95. Reviewed by Jacob Keegstra, PhD candidate in economics at the Free University of Amsterdam, currently studying at the Institute for Christian Studies, Toronto.

This book, now translated into English, is a nice gift to give to oneself or to someone else. The author is a Dutch economist, formerly a teacher at ISEDET, a Protestant seminary in Buenos Aires, and now director of the Dutch Interchurch Broadcasting Foundation.

As a Christian, Haan knows what kinds of problems one meets when studying economic theory. During his time in Argentina he saw, daily, the terrible results of a degenerating economy. Poverty was everywhere. How should one act as a Christian when the economy fails both in theory and in practice? People can become passive, or radical, or they can write another economics textbook. But Haan went back to ask what the Bible has to say to us about economics. He realizes that scripture doesn’t supply an economic theory, but